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EMBRACING
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PETER AINSLIE.





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UNAVOIDABLY DELAYED.

We are very sorry that, on account of delay in getting in hand some of the details growing out of the consolidation with The Christian Tribune, we are late this week in getting the paper into the mails. Everything is now arranged, however, and we will be able to reach our readers on regular time hereafter.

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THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

AND THE CHRISTIAN TRIBUNE.

Vol. XVII.

CHICAGO AND WASHINGTON, JUNE 7, 1900.

No. 23.

"THY WILL BE DONE."

I said, "Let me walk in the fields";
He said, "No! walk in the town";
I said, "There are no flowers there,"
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but strife and din."
But He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick,
And clouds are veiling the sun,"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your
Guide." George McDonald.

ISSUES OF PROGRESS.

By B. A. Abbott.

Where the Burden Weighs Heaviest?

It is estimated that there will be a surplus of \$90,000,000 in the United States treasury at the end of the fiscal year, June 30. So fruitful has been the system of internal revenue taxation since the beginning of the war with Spain. An effort will be made before the adjournment of congress to "give the people some relief." Mr. Richardson of Tennessee, Democratic leader, said he was in favor of repealing the tax on beer! (Democratic applause.) This looks like a great stroke of statesmanship. The people are groaning under the tax on beer! To be sure there is a tax on nearly everything else—on the medicine you buy, the message you send by telegraph, the box of clothing you send to the poor, the check you give, your life insurance policy, your marriage license, and nearly everything—but the tax that will give relief when repealed is the tax on beer! The trouble with the latter-day statesman is that he is ever ready to make it light for the man with the beer keg. And that is the reason why the modern statesman tangles as much as he untangles. "Uncle Sam" will never be able to stand up and look straight like he ought to look—and "every inch a man"—till he throws off the burden of the beer keg.

Count Tolstoi on Suicide.

Dealing with the question of suicide is not simply a theoretic thing. Suicide is common in civilized countries. It is not a reassuring thing that the tension of civilization is so great, and the battle for bread so hard, that many seek freedom in the sleep of death and the quiet of the grave. Count Tolstoi, one of the greatest men alive today, says this practice is neither sensible nor moral. Life, he says, has been given us for our pleasure, but also for our personal perfection, and to

serve the general welfare. Life has been granted to man to die a natural death and on condition that he serves the universal peace and not that he only makes use of his life as long as it is agreeable to him. Tolstoi tells of a monk who lay paralyzed with only the use of his left hand remaining for over thirty years. The doctors asserted that he suffered unutterably, but he never complained, but gazed smiling peacefully at the image of the Virgin. Thousands of persons visited him, and his silent suffering must have done much good. He thanked God daily for his spark of life. It is in such a way that one may be a blessing when he cannot even raise a hand. Suicide is a sin because by it we show our contempt for God's work and gift and also leave our duty before the Master calls us, and that is the worst sin of all.

A Neglected Power.

W. Robertson Nicoll says in the British Weekly: "We are not at all sure that sufficient attention is nowadays paid by preachers to the delivery of their message. Many of them seem to think that if they have something to say, and say it quietly and intelligibly, they have done enough. This is an error. The preacher's feelings must be roused. We grant that oratory does not convey ideas, but it does more than that. It rouses feeling, and unless the preacher rouses feeling he accomplishes nothing. Men are not saved by the exercise of the pure reason." All of which we believe. It is folly to believe that it matters little how you say a thing. It matters almost as much how you say a thing as how you cook food. And that may express the difference between barbarism and civilization. A good speaker, unless adverse currents are extraordinary, will always get an audience. Of course oratory for its own sake or to make a show simply is an abomination; but to make the Gospel winsome it is most desirable and every minister should be willing to pay the price that will obtain it. Let the preacher be an orator—a thing possible to most ministers.

Ideal Americans.

American ideals can only be reached by ideal Americans. Mr. Johnson well said in the course of his address:

"The man who comes to America to live should become an American. If America is worth coming to it is worth paying for. When a man comes hither to enjoy American freedom and get American gold and wield the sovereignty of American citizenship he should be willing to give something in return for it. For the protection of American laws and the culture of American customs he should abandon the laws and customs of the old country. For the powers and privileges of American citizenship he should renounce allegiance to every other land, and for the shelter of the American flag he should forsake that other flag and swear that for him henceforth the all-beholding sun gilds with his rays no banner but the Stars and Stripes. Then there would be in American politics no such factor as the Irish

vote, or the negro vote, or the German vote, but every ballot, cast by a white hand, or a black, or a yellow, would be an American vote, and every voter, whether born within the borders of the republic or out of it, whether his parents dwelt by the side of the Shannon, or the Rhine, or the Congo, or the Yang-tse, would be an American citizen."

American! deals.

Mr. Willis Fletcher Johnson, the well-known editor and writer of New York, recently delivered an address to the students of the Tome Institute in Maryland in which he said that the test of a country is the kind of men it turns out. The thought was first expressed by Emerson and sets a high standard of national purpose. In the last analysis it is utterly wrong and degrading to hold up the making of wealth as the mission of a nation. The United States treats every man as a sovereign, and thus in theory at least declares manhood to be the thing of supreme worth. And in some measure through the public school we are working toward that end. But to reach this high ideal religion must have the determining consideration. The true ideal of Americans can never be reached without God. A nation without a vital religion is a decadent nation.

Lesson of Decoration Day.

Irving says the sorrow for the dead is the only sorrow from which we refuse to be divorced and Decoration Day seems to emphasize that saying. There is something unspeakably beautiful in a heart that refuses to forget a friend or benefactor though time and tide bear them far apart. The right to cherish our heroes, whether those who fought for a principle and won or those who fought for a principle and lost, is divine. And the exercise of this right is ennobling. The recognition of it has made Decoration Day one of the most sadly sweet of all our national days. As mist and sunbeam used to make the rainbow so memory and tears out of which all bitterness is gone unite to spread glory upon the darkest cloud that ever came to our beloved country. A united country after the great Civil war is a miracle in our national experience. Such a thing were impossible without obedience to the law of love, at least to some degree. It illustrates how people may forgive and not forget and yet be righteous. It shows what will happen to people who trust each other and despise dishonor as sin. Under the summer sky of love all flowers grow beautiful and mingle their fragrance in the warm atmosphere of tenderness. And the best of all is that we can fondly hope we will never see the Bethlehem of war in our land again. Let us pray that it may never be. Flowers grow in the furrows cut by the cannon. Roses and lilies are on the graves of blue and gray alike. We have passed beyond the altar where blood must be poured out as a sacrifice for our nation. The life of the world is determined more and more by the heart-beats of Jesus.



CHARLES A. YOUNG Editor.
ANGUS MCKINNON Office Editor.

THE FACTS OF THE GOSPEL.

The supreme glory and the inspiring incentive of the nineteenth century restoration of the apostolic teaching and Christian life is the personality of Jesus, the Christ-God's divine Son and man's atoning Savior. enthroned Christ who laid His right hand on the aged apostle of love and said, "I am He that liveth and was dead, and behold, I am alive forevermore," is the central personality of human history. By His life of strength and sympathy, His death upon the cross and His resurrection from the sepulcher, He unveiled the Father, all-loving and almighty. His saving power and civilizing influence in history have ever since been progressively unveiled by the Eternal Spirit.

In the early days of the nineteenth century restoration the simple gospel of the Son of God was proclaimed with unprecedented power and clearness. In preaching salvation from the guilt and effects of sin among the versatile Greeks, Paul determined not to know anything save Jesus Christ and Him crucified. At the close of the nineteenth century the preaching which draws and holds audiences best is simply telling "the old, old story of Jesus and His love" with clearness of style and conviction of heart.

No Cross No Crown.

Not only the horny-handed son of toil but also the learned litterateur is crying out as the Greeks did of old—"Sirs, we would see Jesus." Lectures on sociality or even on the highest of modern sciences, biblical theology, will not satisfy the heart-hunger of a sin-burdened soul. Even the best music from a fine paid choir or the most refined rhetoric of a well-written address will not satisfy the religious hunger of intellectual people. Deep down in the human heart, whatever the lips may profess, there is the consciousness of sin and the longing for the Savior Who is willing and able to save. The most cultured audience in the country village, as well as the mixed audience of the great city, needs the simple gospel of the Son of God faithfully and firmly proclaimed. "There is no other name under heaven wherein we must be saved." It is well to put "old faiths" in "new lights." New light, however, without the old faith is false light. The simple yet sublime facts of the gospel—"how that Christ died for our sins according to the Scriptures, and that He was buried, and that He arose again on the third day according to the Scriptures"—need to be presented again and again with fervent enthusiasm and deep conviction. The death of Christ upon the cross reconciling men to God is a perennial theme. As in life there is no conquest without conflict, so in religion the old motto "No cross, no crown," holds good in the nineteenth century as it did in the first century.

Life Through Death.

One of the keenest and boldest philosophers of this generation, who is also one of the best exponents of the Kantian philosophy, has said in substance ("Evolution of Religion") that we must call Christ divine, because, by taking the way of the cross He has forever taught the central law of the universe of God: "dying to live."

"All common good has common price,
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding."

As Jesus said to the disciples when the cultured Greeks were asking to see Him, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Wheat in the hand of the shriveled mummy has remained "bare grain" for thousands of years. Wheat sown in the soil to disintegrate and die has produced thirty, sixty and a hundred fold.

There are many theories of the atonement. The fact of the atonement is more important than all of the theories. The sinless, suffering Son of God has won our hearts by His blood and tears. He has done more—He has redeemed the world from sin and will reconcile all who accept Him as an atoning Savior of God. Atonement is eternal. God suffers whenever one of the least of His children suffers. The death of Christ epitomizes the love of God. "For God so loved the world that He gave His only begotten Son to die."

"Life evermore is fed of death

In earth and sea and sky;

And that a rose may breathe its breath
Something must die."

The Burial of Christ.

The second fact which Paul mentions in the fifteenth chapter of his letter to the Corinthians has a significance which few fully appreciate. The certainty of the death of Christ can not be dispensed with. And the burial of Jesus, as well as the facts connected with His entombment, makes the certainty of His death beyond question. The burial of Jesus is sacred to all who have had loved ones close their eyes on earth to open them on God. There is ever a sacred tenderness which hovers around the memory of the burial of our dead. But the burial of Jesus has a much deeper significance. Midway between the crucifixion on the cross and the resurrection from the dead the burial of Jesus makes both of these facts more certain to every fair-minded person who is open to unquestioned evidence. In our baptism we not only symbolize our death to sin and our Savior's death for the sin of the world; our rising to walk in newness of life and our Savior's rising from the dead; but also the fact that Christ was buried; that He went into the dark underworld and conquered death, so that we can say with the apostle, "O Death, where is thy sting?"

"Alas for him who never sees

The stars shine through the cypress
trees,

Who hath not learned in hours of faith
That life is ever lord of death."

The Risen Redeemer.

The resurrection of Jesus from the dead is the crowning fact of the Gospel of Christ. A dead Christ in a cold grave can never save us. We must have the

risen Redeemer. Our hearts cry out for the living and abiding Christ. He must not only die for our sins and go down into the grave and conquer death Himself, He must bring life and immortality to light. He must fill the clouds above the grave with the effulgent glory of eternal day. The flowers of love and hope and trust cannot flourish where death reigns. But now that the risen Redeemer has burst death's dark prison it is daybreak everywhere.

"There is no death;

What seems so is transition:

This life of mortal breath

Is but the suburbs of fields elysian,
Whose portal we call death."

These fundamental facts—the death, burial and resurrection of Jesus must be proclaimed faithfully and frequently. They are the foundation facts of the Christian system. Believing these facts with the whole heart, one finds it delightful to obey the commands of the gospel, and through faith in the Lord Jesus Christ enjoy the sweet promises of God.

THE CHRONICLER'S DESK.

Ability and Responsibility.

It was a saying of Carlyle that "hell shudders when a thinking man is born." But hell is not so easily given to "shudders," for hell must be perfectly aware by this time that thinking men can easily be tempted to devote all their thoughts to matters and problems which, in their solution, will be no menace to her own authority. It is little difficulty to persuade them to tinker with materialistic and philosophic notions—mere questions of time and sense—that leave his satanic majesty in undisputed possession of the world. But when educated and thoughtful young men and women go forth from church and school, whose thoughts and aims are consecrated to the highest ends of existence, hell may easily take to shuddering, for there is no influence so destructive to the powers of darkness, or so potent in the extension of the kingdom of God. One educated man or woman, if their moral culture equals their intelligence, if their faith matches their learning, can redeem a whole community from the sordidness that ends in death.

Ethical Heresy.

The hero of Ibsen's plays concludes: "The requirements of this life are hopelessly irreconcilable with high faith and lofty principle, and man must choose between being sordidly practical and nobly fanatical." That is ethical heresy. The Chronicler does not believe one word of it. There is no real requirement of this life hopelessly at variance with high faith and lofty principle, nor is the choice between the devil and the deep sea of the sordidly practical and the nobly fanatical. There is, however, that comes to every man between the sordidly animal and the nobly moral, and all religion and all education worthy of the name helps him to make this choice aright. When the choice is made for the "nobly fanatical," according to Ibsen's hero, or the divinely spiritual, according to Jesus Christ, that is the election of grace, and it is the elect man and woman who are to save the world from the "sordidly practical." Sir Joshua Reynolds once examined a painting, and at the end of his scrutiny said significantly: "It wants

—THAT." "That" meant everything. It meant life, soul, quality, potency—all. Goodness is "that"—the spiritual quality of character. If you lack goodness you lack everything essential to manliness and to redeeming influence on others.

Ignorance Unpardonable.

Plato rejoiced that he was human and not a beast, male and not a female, Greek and not a barbarian, and a citizen of Athens in the time of Socrates. It is better still to be an American citizen of the Anglo-Saxon race and the Christian Church in the nineteenth century of the Christian era. "Better fifty years in Europe than a cycle in Cytha." Plato, in the time of Socrates, with all his Greekness and maleness, knew nothing of the facilities and opportunities for the acquisition of knowledge that exist in our time. Where, with our graded schools, seminaries, colleges, universities, the printing press pouring out an incessant stream of literature discussing all kinds of questions, and making all kinds of knowledge available, there is no excuse for a lack of either education or information. Books can be had for a song, magazines containing the best literature can be had almost for the asking and a daily newspaper can be taken in for 1 cent an issue, and the Christian Century is only 2 cents a copy. A man can possess himself of a New Testament for a nickel and a whole Bible for 20 cents. Knowledge is in the air, and if a man cannot take it in through his brain the porosity of his skin should do duty as a useful absorbant. If he has no head his hide may stand in as a substitute. Ignorance is the unpardonable sin of the nineteenth century.

"Salpisei."

Bishop Prince Lee said: "There is but one word I would wish to have upon my gravestone, and it is a Greek word, of course," he added with a smile. "It is the word 'Salpisei,' the trumpet shall sound." "Yes," he said again, "the trumpet shall sound." The trumpet of responsibility and of judgment shall sound, and is sounding here and now. And even if it were not so, and even if those who in thought and word and deed have striven after purity go down to their graves with their hearts sore and impoverished and craving, the grave is not the end. "Salpisei"—let us write it over all our pleasures, all our worries, all our disappointments. Write it patiently across the harsh judgments of men; write it sternly over our own lives; write it lovingly over our graves. The trumpet shall sound and I shall see Him, and know Him, my Lord, my Judge, my Friend.

TWO ARE ONE.

Last week we announced the consolidation of the Christian Century and the Christian Tribune. This week the two have actually become one and the Christian Century, with all of its other service as a national paper, now becomes the servant of primitive Christianity on the Atlantic coast and the servant in particular of what was so familiarly known as the "Tribune family." We give you a cordial welcome into our larger family, we pledge you our friendship and ask of you as cordial an affection as you gave the Christian Tribune, which you already recognize is a part in the building of the

Christian Century. The Christian Tribune has simply enlarged, and although it was published for the last two years in St. Louis, Mo., it was no less a faithful servant to our cause on the Atlantic coast, but Chicago is more than six hours nearer the Atlantic coast, and no pains shall be spared to make this such a family paper as all who read it may love it. Its columns are flung wide open for your use. In the making of the interest of these two papers common, we come to every reader with a larger service and, with this new opportunity, we ask your hearty co-operation that the Christian Century may go into thousands of new homes in the next few months. Every section of the country shall be served without partiality and every worthy cause may have a voice through these columns. The Home for Working Girls at Baltimore, which was established through the efforts of the Christian Tribune, and which bears its name, will not be overlooked. This is the only benevolent institution among the Disciples of Christ on the Atlantic coast. Its interest will be sacredly guarded and the Christian Century will always gladly be its servant. May God's blessing rest upon this union of papers and forces to the glory of his name.

GOING ABROAD.

We have recently received scores of kind letters wishing us "bon voyage." Going abroad is not such a novelty as it once was. However, all experiences are new when first experienced. The first love story is new to the lovers. Death will be as new to you and to me, kind reader, as it was to Abel. Doubtless Mrs. Young, little Helen and myself, will get little comfort out of the fact that many other people have paid their tribute to Neptune when we are compelled to do so.

We left Charlottesville, Va., May 30, after a brief visit at "Headquarters" in Indianapolis, where we found the work of the Christian Woman's Board of Missions well in hand and in the most prosperous condition. The corresponding secretary, Mrs. Helen E. Moses, is certainly a genius in organizing her forces for systematic and aggressive work. The receipts of the board are \$12,000 ahead of this time last year, and on May 22 there was \$15,000 in the University of Virginia Bible lectureship fund. Our noble women confidently hope to complete the \$25,000 which the national convention voted to raise for that fund by the close of this missionary year, September 30. We spent a few hours in the home of our national president, Mrs. O. A. Burgess, conferring about the welfare of our Bible teaching at state university centers. She and her sister, Miss Mary Ledgerwood, will spend a few weeks at Asheville, N. C., during the month of June.

This visit to "Headquarters" impressed upon me the broad policy of the C. W. B. M. anew. I say "anew," because I have had occasion before to experience it. During ten years of service for the Christian Woman's Board of Missions I have never had occasion, or at least never felt that I could spare time to take any vacation; but this year the national officers not only consented but constrained me to do so. They have also, very wisely, arranged for Brother Forrest to do valuable special study in preparation for his work in India.

Taking the Royal Blue from Washington to New York, we had a delightful ride through one of the most populous and historic sections of our country. We have made our home, while in New York city, at

The Hotel Albert.

We say "home" advisedly, for the Hotel Albert approaches nearer to our ideal of a resting place at reasonable rates in a great city than any hotel we know in the East. We had been recommended to the Hotel St. Denis. It is a popular house, but we did not find the office force anxious to have our little party stop with them, although we offered \$3.50 a day for a room alone, without board.

The Hotel Albert is just one block from Broadway, on the corner of Eleventh street and University place. It is convenient to the ferries and has first-class street car facilities. We have so many friends who are continually either visiting or passing through New York city that we take especial pleasure in recommending the Hotel Albert. Let it be understood that we paid full price for our accommodation, and this is no free "ad." This is written in the interest of our friends and not of the proprietors of the hotel. A good room can be secured for \$1 a day, and meals ordered on the à la carte plan. Breakfast and lunch, 40 cents and upward; dinner just as good as the \$1.50 dinner at the St. Denis for 75 cents at the Hotel Albert. The service and attendance are first-class in every respect. The management studies to help the guests to get the best accommodations possible at the most reasonable rates possible. For instance, the head waiter in the dining room carefully explains to new guests how to order a first-class meal for a party and save money. This feature is refreshing to the traveler who is in the habit of experiencing extra charges unnecessarily. We especially recommend the Hotel Albert and the St. Stephen, which is under the same management, to ladies traveling either "singly" or in groups. We bid adieu to our many friends, promising some notes of travel from the other side.

Chas. A. Young.

City of Rome, June 2, 1900.

PETER AINSLIE.

We know the readers of the Christian Century will be pleased to see the picture of Peter Ainslie on our front page. He has for five years been the successful editor of the Christian Tribune, the best paper ever published among the Disciples of Christ in the east. With the consolidation of the Christian Tribune with the Christian Century Mr. Ainslie becomes one of our leading contributors and will largely direct the editorial columns of the Christian Century during the writer's absence in Europe. The following sketch is taken largely from Our Young Folks:

Peter Ainslie, editor of the Christian Tribune of Baltimore, Md., and the popular and highly successful pastor of the Calhoun street Christian church in that city, was born June 3, 1867, at Dunnsville, Essex county, Virginia. He is a noble Christian man full of faith and the Holy Spirit. He is a son of Peter Ainslie, "The Second," who was a preacher for more than fifty years and editor of the Christian Examiner of Richmond, Va., the only eastern paper of that period devoted to the advocacy of the principles held by the

Disciples of Christ. Peter Ainslie "The First," the father of Peter Ainslie "The Second," and grandfather of Peter Ainslie "The Third," came from Scotland about the beginning of the present century as a Baptist missionary and was one of the first Baptists in Virginia to identify himself with the Disciples of Christ. He was the first pastor of the Christian church in Richmond, Va., and died at a comparatively early age in the year 1837. Peter Ainslie was educated in Kentucky University at Lexington, that "Modern School of the Prophets." After leaving college he evangelized for a short time in Virginia and for a time served as pastor of the Christian church at Newport News in the same state. For the last nine years, which covers the principal period of his ministry, he has been pastor of the Calhoun street church in Baltimore which has been highly prosperous and wields a great and growing influence in that great city. In 1894 he started the Christian Tribune in the building of which he has spent no inconsiderable amount of money and given much labor from which he has received no pecuniary reward. He has, however, the assurance that the paper has accomplished much good in the past. Without his sister much of this could not have been done. In 1899 the Christian Tribune Home for working girls was opened under his supervision at 805 Fayette street, Baltimore, which is the only benevolent institution among the Disciples of Christ along the Atlantic coast. This institution is not denominational; Catholics and Protestants of all denominations being admitted. But each boarder is required to attend some church each Sunday and to read the Bible every day. Mr. Ainslie has visited Europe and spent some time in travel and study. He has written two books, "Plain Talks to Young Men," which has been in good demand and exerts a wholesome influence, and, "The Signs of His Coming," which has just recently been put on the market. The Christian Tribune friends will be glad to know that Peter Ainslie will exert his good and unselfish influence in the interest of primitive Christianity in the east through the columns of the Christian Century.

DISTRIBUTION OF THE WORD.

The eighty-third annual report of the American Bible Society is a notable volume. It reckons the last as the most notable of its four score and three years. Its total receipts for the year have been \$370,064.33, and its issues 1,380,892 copies, half of which were distributed in foreign lands. The total issues of the society in eighty-three years amount to 65,962,505. Its revisers and translators, agents and colporteurs are a great host and are at work in all lands. Its work is missionary and benevolent, selling its books not for profit but at mere cost, and making free gifts of Bibles to those unable to purchase. Its service is evangelical and undenominational, giving the divine Word to men in every language under heaven without note or comment. Its benefits go to the most destitute places, having through its system of affiliated societies over the whole land convenient places of deposit, and seeking through its local auxiliaries the humblest homes, and persuading the poorest to accept it, if need be, without money and without price. Millions of copies of the Book of Life

thus find their way in the sorrowful abodes of the slum people and in the unevangelized and remote districts, mining camps and frontier towns, prisons and reformatories, hospitals and asylums. "The noblest and least appreciated benevolent organization in the United States," says one of our religious journals, "is the American Bible Society."

Of the issues of the Bible house last year, 780,943 volumes, 651,409 were sold and 129,534 went as grants. The war with Spain was the occasion of the sending of nearly 75,000 Bibles to the front. The openings for the circulation of the Scriptures in Cuba, Porto Rico and the Philippines are unprecedented. Through its agencies in Brazil, Central America, China, Japan and Korea, La Plata, the Levant, Mexico, Persia, Porto Rico, Siam and Venezuela have gone out in blessing \$152,696 of its income. Its issues of Bibles and Testaments and portions of Scripture abroad the past year have been 719,622. Thus in its functions it is essentially a foreign missionary society. Its distributions in the foreign field have in twenty-five years amounted to over \$3,000,000. Then in our own land, in cities like Chicago, forty or more nationalities have been supplied with the Word, and every man in his own tongue. English, German, Swedish, Norwegian, Danish, Polish, French, Gaelic, Welsh, Irish, Italian, Dutch, Portuguese, Bohemian, Greek, Hebrew, Chinese—even Arabic, Bulgarian, Finnish, Icelandic, Persian, Slavonic, Armenian, Estonian, Lithuanian, Syriac, Turkish, Zulu and Japanese—all in our own western metropolis have been made to say: "We do hear them speak in our tongues—in the printed Gospel, the wonderful works of God." Think of it—30,315 Bibles, Testaments and portions of Scripture in forty languages given away in Chicago last year!

Among the polyglottish laborers in the mining regions and at the 17,000 coke ovens in western Pennsylvania the same work of foreign missionary service on American soil was done, 18,902 Bibles being given away and 81,600 sold, these Scriptures being in thirty-four different languages. Over 600,000 copies of the Word of God through this society have been put in circulation in Catholic Mexico. The Word has become a lamp unto the feet and a light unto the path of thousands in Central and South America through the same gracious channel. Even in Spain, while the war was on with the United States, a single colporteur sold and gave away in one district 976 copies, and the divine volume is today being translated by the society in all the dialects of the Philippines for distribution there.

Of the 280,000,000 of Bibles, Testaments and portions of Scripture circulated through the agency of the seventy-three societies alone since 1804, this organization has given to the world 65,952,305 volumes of the sacred oracles in 100 languages and dialects. In its first twenty-five years the issues were 2,798,366; in its second period of twenty-five years, 18,987,210; in its third period of twenty-five years, 32,448,136. Does this look as if the Old Book was losing ground?

F. D. Power.

Because you have a sour stomach you need not be always making a wry face.

THE CHRISTIAN LIFE.

The Art of Accepting Good Fortune.

Last week we studied the art of accepting pain and trouble. We saw that God makes adversity a tutor of the soul of man; that the purpose of God in these providences which seem untoward will be neutralized unless the soul assumes an attitude of submissiveness and trust; that the true life of man starts within and not without the soul, and that the one who grasps the principle of Christ's religion has the key to happiness, no matter how he may be circumstanced. But after we have seen that it is an art to accept trouble let us confess that a yet more difficult art is to accept good fortune, to accept it, that is, so that it shall not only not hurt us but shall become a positive work of grace in us.

To be spiritually graceful in success, to maintain the same virtues in the midst of abundance that we all hold are necessary in the midst of poverty, to possess one's soul in humility when sudden achievement or advantage comes, to live on an equal plane with the mass of men even though conscious of the endowments of greatness or genius, to look upon every rare faculty not as the decorative emblem of a superior degree of honor, but as an instrument by which God means one shall cut away some of the roughness of the human race, to regard each open gate not as an opportunity for personal emolument, but as the entrance upon the highway of service for God and man, to think of achievement not as a mere badge of glory, but as a stepping stone to higher usefulness, to hold one's wealth not for ostentation and pride, but as a loan from God, to be returned with usury—in a word, to keep alive and active one's sense of responsibility to God and sympathy with all men while one is rich in goods or talents or achievements. This is the supreme art, for it calls into play the highest qualities of manhood and its practice is the test of every man's religion.

Every good fortune involves a danger. When a man accepts wealth or culture or conquest he accepts a risk. There is no good thing but is attended by its shadow. Taking the risk is the price man pays for superiority. For, as God gives a man ability, He gives him also responsibility. If, in taking ability, a man does not worthily meet his responsibility it were better that he should have remained inferior, better for himself as well as for his fellows. If poverty has slain its thousands by hardening them against God, opulence has slain its tens of thousands by hardening their hearts against their fellow-men. If some men are kept in the slough of debauchery by ignorance how many more wickedly use their very knowledge as an instrument of refined evil! If one man slays himself in despondency over some defected ambition, are there not ten men who commit moral suicide in the enjoyment of ambitions that have been realized?

Nor is opulence a guarantee of happiness any more than of good morals. If a man can be happy in narrow circumstances it is equally true that he can be unhappy in the midst of affluence. Happiness does not exist in things and cannot be extracted from things. Let us pray to learn this most difficult truth,

this truth so almost impossible for us to learn except by the most searching experience. We think if we were just relieved of this worrying struggle for bread, if we only had enough to assure us a comfortable living we could be happy. Or if we could be applauded by our fellow-men and hold their gaze on us by some rare achievement we could be happy. But if we could master this or that science or art and feel the consciousness of authority in it it would yield us happiness. But how mistaken we are! We might do all these things and still be the most miserable of men. Happiness is not a possession, but an attitude of soul.

St. Paul had learned this high art. He knew how to be happy when he was poor and persecuted. He also informs us that he had learned "how to abound." He kept his spiritual equilibrium "in whatsoever state" he happened to be. He had come into possession of that secret which opened a well of joy within his soul of which he could drink whether external circumstances were adverse or auspicious. He treated all things and events as providences of God. The perils by sea and land, the unjust prosecutions of his countrymen, the scourings and privations, the disappointments—all were thorns in the flesh to serve some divine purpose in his culture. He had learned "how to be abased." But he knew also the art of accepting good fortune. He treated his good fortunes also as providences. His natural intellectual endowments, his academic culture, his pure, rich Hebrew blood, his social and rhetorical vantage, his gifts of speech and rhetoric—all these he regarded as gifts of God, not to be proud over, nor to elevate him above his fellows, nor to startle men with, but to be used to the measure of his strength and wisdom in meeting the responsibility which these gifts involved. May we, with all our learning, learn the art of accepting gracefully whatever good thing God may see best to give us.

C. C. M.

HINDRANCES TO OUR EASTERN WORK.*

I mention first a few things usually considered our hindrances.

It is said that our plea is new in the East and that people look with suspicion upon us for that reason; that we are weak in the cities and are therefore considered a rustic or boorish people; that we are obscure, having no representation in the great schools and publishing houses, and but little at any of the great religious gatherings; that we are weak, numbering not more than 60,000 members in the Atlantic coast states, which contain a population of 26,000,000, while any one of a half dozen central states has a larger number of Disciples than all our Eastern states combined; that other religious bodies have the start, are popular, control the great schools and papers, and are wealthy; and that we are poor, and because of the great value of land cannot house the congregations we establish in the great cities.

Still more, it is said that we are so misunderstood as to be classed with Adventists, Mormons, Salvationists, Unitarians,

and cranks; and that eastern conservatism is against our rightful recognition.

Eastern College Needed.

Worse, however, than any of the above is the fact that we have no school, however humble, east of the Alleghenies for the education of preachers. This probably is the most serious obstacle in the way of our progress in the East; and now that all the obstacles are accounted for, would to God that the croaking about difficulties were a thing of the past. It is a sort of unmanly whining about a lion being in the way, and I am in favor of shooting the lion!

Our Hindrances Comparatively Small.

What are our hindrances as compared with those of the Apostles! And they proposed to evangelize the whole world, while we are considering but a narrow strip of the Atlantic coast of the United States. The twelve, when they began to preach, were confronted by the sworn enmity of the Hebrew hierarchy, the pitiless hatred of the Sanhedrim and the national pride of the Jews; they were opposed by heathen philosophers and priests, and by brutal Roman governors and emperors, while the ignorance, cruelty and savagery of the masses persecuted them with the dungeon, stocks, stripes, stonings, the faggot and bloody games of the circus. The wealth, learning, religion and government, the social, economic and military customs of the times were all their firmly entrenched enemies, together with every thief, liar, drunkard, slanderer, adulterer and murderer, while they themselves were obscure, poor, weak, few and ignorant.

Apostles Overcome Obstacles.

Yet they went undaunted to the conquest of the world. Before this invincible band of idols fell upon their faces and heathen temples crumbled into dust; the eagles were hurled from the palace of the Caesars and the cross erected in their stead; the twelve became the teachers of the day, convicting the philosophers of folly, and imparting instruction to both learned and ignorant.

Such things are done, not by might and not by numbers, but by the Spirit of the Lord of Hosts. If He is for us, none can successfully oppose us, and we will be able to do all things through Christ who strengthens us.

"If hindrances obstruct thy way,
Thy magnanimity display,
And let thy strength be seen;
But O, if Fortune fill thy sail,
With more than a propitious gale,
Take half thy canvas in."

Our Hindrances Self-Imposed.

Our worst hindrances are self-imposed and should be spelled FAULTS. It is the old story,

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings."

Our success in the East is in direct ratio with our efforts, and is as great as our stewardship merits. The Lord dare not give us more until by wise use of such as we have we demonstrate our capacity for larger trusts. It is only to him that uses that abundance is given; from others is taken even what they had.

I propose to discuss a few of our self-imposed hindrances. We can remove these. The others are incidental to the work and in a measure must remain. But

let us not be terrified by such scarecrows, for all propulsion is dependent upon resistance, and in consequence weights can be changed into wings and hindrances into heaven-sent helps.

Our Interests Too Selfish.

1. Our preachers are too exclusively devoted to the interests of their own little flocks, the congregations to which they minister. So near their eyes do they hold the local congregation as to shut out all vision of this mighty East with its white harvest.

Their chief concern is the preparation and delivery of two decent, dignified discourses weekly. These two sermons become the center of their system—which is very small—and around them revolve planets, satellites, comets and stray meteors in the form of prayer meetings and funerals, weddings and teas, but all in the interest of the one little flock.

In their vicinity are a few Disciples who could easily be made the nucleus of another congregation, but the preacher is blind to their presence and deaf to their cry. His "all in all," so far as labor is concerned, is the local congregation. Its well-fed sheep must be better fed, while the stray and starving simply stray and starve. Legion is the name of the pastor who is intent in saving the Church at the expense of the world—and to such the Church is simply the local congregation. It is time that some were following the Master's example, leaving the flock and going out to seek the one sheep which is lost. But just as new machinery and derricks had to be manufactured in order to build the great 16-inch gun for defense of New York harbor, so some new machinery and power must be made and applied to some pastors; for the power to lift some of them even occasionally out of the local congregation and carry them out to assist weak churches or to constitute new ones, has not yet been found or applied.

Failure to Gather and Organize.

One of our chief hindrances is the failure of our pastors to gather up the scattered Disciples, preach for them, and organize them into new congregations.

Respectability an Obstacle.

2. The would-be dignity and respectability of some of our preachers and congregations is a serious obstacle. They are too dignified and respectable to have evangelistic meetings, a great source of strength and means of progress to the Disciples. Thus Samson is shorn of his locks and robbed of his power. These congregations expect to put a few dollars into local missions and then sit still and watch the wheels go round, but they never made an honest, sustained effort to reach out and do something in way of enlargement. With such there is but one thing which grows or expands, their seat of self-esteem, the "dignity-bump," and the fervid aggressiveness of Christianity is gone from them.

Washington, D. C. W. J. Wright.

(Continued in next issue.)

It is quite the fashion for certain cross-eyed, narrow-gauge, would-be "reformers" to sneer at preachers. What shall be done about it? We venture to believe that the preachers will continue to attend to their divinely appointed business of preaching the gospel to the world. This may be hard on the "reformers," but it is good for the world.

*Substance of paper read at Conference of Eastern Disciples, Hagerstown, Md., Md., May 16-18, 1900.

PERSONALS.

Three additions are reported at Austin, June 3.

Bro. Kindred of Englewood reports two additions there Sunday.

J. O. Shelburne is in a tent meeting at Bedford City, Va., with large crowds.

J. W. West has just closed a good meeting at Graham, Va., with twenty-four additions.

F. W. Troy of Brooklyn, N. Y., is preaching for Rappahannock and Smyrna churches in Tidewater, Va.

Two baptisms are reported from Irving Park, Chicago, on Wednesday evening and one confession Sunday.

There were seven confessions and two received by letter at the West Side church, Chicago, last Sunday.

The Sextuple band reports through its secretary, Miss Anna Lee Laughlin, Washington, D. C., \$6 for the last month.

Professor Ed Amherst Ott of Drake University filled the pulpit at the Union Christian church in this city last Sunday.

T. R. Hodgkinson has removed from Winterset, Iowa, to Hamilton, Ontario, where he entered upon the pastorate June 1.

Cephas Shelburne of Roanoke, Va., delivered the literary address at the commencement and alumni reunion of Milligan College, Tenn., June 1 to 8.

Thomas J. Dickson, late pastor of the church at Westport, Kas., has accepted the pastorate of the church at Seventh and Garfield street, Kansas City, Kas.

Bro. E. H. Kellar, who with his wife has just returned from a six months' tour abroad, has been spending a few days in our city, which was at one time his home.

Geo. F. Hall has resigned the pastorate at Decatur, Ill. He will spend the summer resting and traveling and will open up the work in the Auditorium, Chicago, in the fall.

At the meeting of the ministerial association of this city, Monday, Bro. E. H. Kellar, who is spending a short time in the city, gave a talk on his travels in Egypt and Palestine.

The quarterly meeting of the Cook County Union, C. W. B. M., will be held at the Irving Park Christian church, Chicago, June 7. In the evening of the same day at the same place the Cook County Union Christian Endeavor will hold a rally.

S. D. Dutcher, pastor of the church at Mexico, Mo., was in the city a few days ago and favored the Century office with a brief call. Bro. Dutcher is one of the leading preachers of Missouri. He is a member of the state board, also the board of education.

Received at our Baltimore office: For the Tribune Home for Working Girls, Mrs. W. L. Lewis, Chatham, Va., 50 cts.; Mrs. J. E. Timberlake, Capon Road, Va., \$1; for India sufferers, Jno. R. Marshall, Markham, Va., 75 cts.; "A sister," Hinton, W. Va., \$1.

S. M. Perkins will close his pastorate at Council Bluffs, Iowa, at the expiration of his third year, August 1. He will then be open to engagement with some church at moderate salary. His pastorate has been a pleasant and successful one, and

the field will be left in good shape for his successor.

J. P. Lewis reports five additions to the church at Petersburg, Va., recently. They have just completed a baptistry and dressing rooms for their church, and Bro. Lewis has published a tract on "How God Says Baptism is Performed," which he sells for ten cents.

We were pleased to have a call last week from N. E. Cory, pastor of the church at Barry, Ill. Bro. Cory is the father of Abram E. Cory, who recently sailed for Honolulu as missionary. In addition to his own efficient services as a minister, Bro. Cory has contributed much to the cause of Christianity by raising such a useful son as Abram.

T. E. Cramblet of Pittsburg, Pa., recently celebrated the fourth anniversary of his work with that congregation. During the four years the membership of the church increased from 186 to 539. Sunday school from less than 100 to 350, and other organizations of the church have enjoyed like prosperity. A splendid new church building has also been erected and paid for.

At the C. E. convention last week in Lock Haven, Pa., Peter Ainslie delivered an address on "National and Individual Salvation." The largest society in the convention was that of the Christian church there. A. R. Miller has been pastor there since January. In that time more than 200 scholars have been added to the Sunday school and thirty odd persons to the church.

The editor of the Christian Century spent a delightful Sunday at Hagerstown, Md., recently. P. A. Cave has been their pastor since 1893. He is a noble man and faithful pastor. Since then the membership has doubled. He has married 83 couples and conducted 69 funerals. The first year of his pastorate in Hagerstown Bro. Cave took the offering for foreign missions. The amount was \$18. Last year the offering was \$153. The church is united and prosperous and grows in proportion to its generous giving. The Hagerstown church ranks among the best churches in the East. While there we were entertained in the delightful home of Sister Emmert.

C. A. Young, editor of The Christian Century, with his wife and daughter, sailed on the "City of Rome" Saturday, June 2, from New York to Glasgow. They will spend a few weeks resting in Edinburgh and among the Scottish lakes, and will then make a tour through England, visiting the old cathedrals, where Mrs. Young wishes to do some sketching. They will visit London, and the principal art galleries of Holland, giving a week to Paris and the exposition. They expect to return in August on the Holland-American steamship "Potsdam." In addition to the editorial columns Mr. Young will write notes of travel. He will also give an account of the London Endeavor convention which he will attend.

G. L. Wharton, who has been unable to accept more than half the calls he has received from churches and brethren in the last six months to speak on missions announces that he will now for a time be able to fix dates with churches, district and state meetings, C. E. societies, C. W. B. M. auxiliaries and missionary rallies of any kind to lecture once or hold a series of missionary meetings wherever informa-

tion and enthusiasm are needed. His subjects are "Greatest Need of Missions," "India's Need of Christ," "what An Indian Famine Means," "Old and New India," "Intemperance and Missions," "The New Era for Women in India," "Bane and Blessings of British Rule in India," "Hope and Certainty of India's Conversion." His address is Hiram, Ohio.

The work at Harrisburg, Pa., is advancing under the ministry of H. F. Lutz and his good wife. They had an interesting echo meeting from the Hagerstown conference. That evening five responded to the invitation of the Gospel and two were baptized, making 26 additions since the meeting closed there in February. The mite box in gathering of the Juniors was \$14, and that of the C. W. B. M. was \$5. The church building is being repainted.

On May 30 the membership of the first church of Cedar Rapids, Iowa, where J. M. Rudy is pastor, had their "annual roll call and business meeting." This is a meeting at which their church directory is revised and every member of the congregation is expected to be present either in person or by proxy to answer to his name. All who respond thus are entitled to have their names appear in the directory in the list of "The Regulars."

The following is the list of subscriptions to Paris Mission Fund to date:

Jos. I. Irwin.....	\$500.00
Church at Columbus, Ind.....	400.00
W. H. Graham	100.00
Church at Wheeling, W. Va.....	100.00
Church at Richmond, Va.....	100.00
Church at Lexington	100.00
Church at Buffalo, N. Y.....	50.00
J. D. Roberts	20.00
A. Leachout	100.00
Jas. Small	50.00
C. R. Hudson	25.00
O. W. Lawrence	25.00
J. D. Miller	10.00
Russell Errett	500.00
M. T. Reeves	100.00
Church at Columbus, Ohio.....	100.00
Church at Des Moines, Iowa.....	100.00
Church at Kansas City	100.00
Church at Paris, Ky.....	100.00
Church at Crawfordsville	100.00
J. S. Gray	25.00
E. E. Montgomery	100.00
D. R. Van Buskirk	25.00
J. T. Shuey	10.00
L. E. Sellers	25.00
Union City Church	25.00

Bro. Sweeney has agreed to go on condition that at least \$4,000 was raised. On these terms he would be sacrificing quite as much as the whole amount contributed by others. If the amount is secured Bro. Sweeney will start about the middle of June and will likely reach Paris about July 1. The magnitude of this work and its far-reaching effects can scarcely be appreciated. It will do a great good.

MIDNIGHT FLYER TO ST. LOUIS
VIA THE WABASH ROAD.

On and after June 3 a new Wabash train will leave Chicago at 11:30 p. m. and arrive St. Louis 7:56 a. m.; returning, this train will leave St. Louis 11:30 p. m. and arrive Chicago 8:09 a. m. Two other fast trains via the Wabash if this does not suit you. All equipment up-to-date. Write or call for maps and time schedule. City ticket office, 97 Adams street, Chicago.

ENGLISH ITEMS.

An American's Welcome Visit to England.

The visitor is none other than our own Bro. H. L. Willett. For the past three weeks Dr. Willett has been giving courses of Bible lectures in various cities and will remain yet four weeks. He was in Southampton last week and gave two courses of lectures. This only demonstrates the fact that one sometimes only has to go away from home to have the advantage of "home products." During four years of ministry with a church only 150 miles from Chicago I often hoped to secure Dr. Willett for a course of lectures, but never did so. Now, 5,000 miles have lent the adequate enchantment and we have been blessed with the lectures. And indeed they may be counted a blessing. They have given us a standing in Southampton which could not have been secured in any other way, and if he can come for several years in succession, as is hoped, our cause will be wonderfully helped. The ministers of the town are enthusiastic concerning the lectures and would gladly co-operate to secure further courses, if asked to do so. There is considerable being said just now in regard to a New Evangelism. Dr. N. D. Hillis has made a proposition, according to the Outlook, to Dr. Gunsaulus to enter upon a month's evangelistic work next autumn of a new and approved type. The proposition of Dr. Hillis was this: "That with one or two other pastors, we might spend a month in going from town to town and from city to city, to speak, morning, afternoon and night, upon the need of a revival of a sense of justice and law in American life; upon the peril of our materialism, mammonism, and the destruction of our higher ideals; upon the perils that threaten the Sabbath, the only day dedicated to brooding, the vision hour and the higher spiritual life; upon the decline of moral instruction in our homes and the dangers to the American family; upon the importance of the revival of the noblest ideals of our Puritan fathers and the sweet reasonableness of Christian faith; upon the danger of an atrophy of conscience and the importance of personal forsaking of sin, and a personal acceptance of Christ and Christianity as the essentials of the higher life." If Dr. Gunsaulus accepted of Dr. Hillis' proposition, and it is to be hoped that he did, or will, the results will be awaited with interest. There is no doubt but that such a mission would result in great good to the cities visited.

Do the Disciples Need a New Evangelism?

I would be slow to affirm that they do if the New would mean the setting aside of the Old, for the success attending the Old would perhaps warrant the saying, "the old is better," but if the New could be made an auxiliary to the Old, then, it seems to me, it could be made effectual. It has been a source of surprise and pleasure to me to note how readily the accurate and scholarly lectures by Bro. Willett yield themselves to evangelistic work. In the two courses of lectures given here, "Studies in Old Testament Prophecy" and "The Beginnings of Christianity," almost every phase of our plea stands out prominently, as well as those arguments and appeals commonly used in evangelistic effort. And yet the whole moves on a plane and in an atmosphere peculiarly its own. The methods used are those of a scholar, and hence the positions taken are given a force and author-

ity which they otherwise could not possess. I do not believe there could be a better means of starting a revival meeting in any church than to secure the services of Dr. Willett for one or two courses of Bible lectures. The usual mistake is in not having him for long enough time. I am sure that should he be allowed to continue for two or three weeks that the lectures themselves would result in numerous additions to the church, as well as prepare the way for further work by the pastor or evangelist. This is written without either the suggestion or knowledge of Bro. Willett, and yet I am sure from what I have heard him say, and from his earnest appeals to the conscience of his hearers, that he would gladly co-operate with churches by giving his lectures with the direct aim of evangelism in view.

Church of Christ 26th Anniversary.

The twenty-sixth anniversary of the Church of Christ at Southampton was celebrated one week ago last Sunday and on the Wednesday evening following. The sermons on Sunday were given by Bro. Willett, as also was the address on Wednesday evening. Large audiences were present and all were delighted; had he remained over a second Sunday the house, which seats more than three thousand people, would certainly have been full to overflowing. The Church at Southampton was organized twenty-six years ago by Bro. H. S. Earl, who continued as pastor for about twelve years, and is still held in grateful memory. Since that time there have been three pastors and one supply. The pastors have been Brothers Glidden, J. E. Powell, now of Greencastle, Ind., and H. L. Gow. Each did a work peculiar to himself and is esteemed for it. Dr. Moore very acceptably supplied the pulpit for a year while the church was without a regular pastor. The work at present is moving on encouragingly. We have had sixteen additions to the church since the first of the year; about fifty have been added to the Sunday school, making it the largest in its history, and all departments have received proportional increase. The nine months without a pastor, preceding the present pastorate, left things not only in need of revival, but also with a desire for revival, hence the work was the more readily accomplished. The church property is an excellent one and is in the best location in the city for a down-town church. The problem of the down-town church, however, is beginning to make itself felt. The town is rapidly growing and the one hundred thousand will soon be two hundred thousand if the present increase is kept up, but the growth is almost entirely in the suburbs. And in English towns the street-car facilities are nothing like so good as in the states. Then, too, the people have a prejudice against riding on the cars on Sunday, so the problem of the down-town church in England is greater far than in America. It will soon be absolutely necessary for us to establish churches in the suburbs if we retain our membership. Since I am on a personal matter, I may say that I am frequently asked by the people here and by friends at home whether I like England as well as America. I can only answer, "No man having lived in his own country straightway desireth another, for he saith, 'The old is better.'" Leslie W. Morgan.
20 Northumberland Road, Southampton,
May 9, 1900.

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BIBLE SCHOOL.

The Feeding of Five Thousand.*

When the body of John the Baptist had been buried his disciples came to bring Jesus the sad news. They found Him on the western shore of the Sea of Galilee. He at once withdrew by boat to a desert place. He was not to be alone even in His grief, for His Apostles returned with a report of their ministry under the first commission. Possibly they had come for instruction as to their course under the excitement incident to John's death. The anxiety was intense; many men coming and going. He came to the region of Bethsaida on the eastern shore. Here the anxious multitude thronged upon Him, forgetting to provide the necessities of life. This is the action of an enraged mob.

This is one of these incidents in the life of Jesus that is recorded by all the evangelists. It is not strange since it occupies a very important place in His ministry and in the evidences of His divine power. It was here doubtless that they tried by force to make Him king and He demonstrates His power to create and to provide for those who follow Him. "Without Him is nothing made that is made," and by Him do all things hold together."

As he had fed the Israelites with bread from heaven, so now he demonstrates His power to provide for those descendants of Israel. In this same chapter we are told that He declares Himself to be the True Manna which God has sent into the world for hungry souls. "Blessed are those who hunger and thirst after righteousness for they shall be filled."

As once before His natural appetite had been taken away in His anxiety for others and He fed upon that meat the disciples knew not of. It is not strange that He had not noticed their physical needs until near the close of the day His disciples urged him to send the multitudes away.

Knowing what He would do He said to Philip, Whence shall we buy bread? Philip answered it would take the price of 200 days' wages to provide that each one may take a little. The solution of no problem is so helpful as the ones we have ourselves struggled with.

Andrew had already investigated and found only one who had been provident enough to bring food and he a small lad who had a thoughtful mother. Next to the care of the Good Shepherd Himself is the care of a good mother. He had only five loaves and two small fishes.

The law of order is here manifested in Him Who in regular, orderly way had always fed the Word. He commands them to be seated on the green grass in ranks of fifty each. One hundred of these groups could be easily counted, 5,000 men. Jesus took the loaves and when He had given thanks distributed to the disciples and they to the people. Many professed Christians gulp down their food like animals, not even thinking from whence it came.

Another eternal law is manifested: the law of economy. In nature nothing is lost. Success depends more on economy than energy. When all had been filled they gathered up twelve baskets full of

*Jno. 6: 5-14; Lu. 9: 10-17; Matt. 14: 13-21; Mark 6: 30-44.

the fragments. That which some persons throw away would supply many. "When therefore the people saw this they said this is of a truth the Prophet," revealing the true nature, power and will of God.
W. B. Taylor.

CHRISTIAN ENDEAVOR.

Abiding in Christ.

Before we can abide in Christ we must first "put on the Lord Jesus Christ."

By this is meant investing ourselves with the character of Christ. The preliminaries of this process are through examination of the evidence of His divinity coming to have faith in Him as one of the Holy Trinity, repentance of our sins; a public confession of Him as our Savior and baptism into the name of Father, Son, and Holy Ghost.

Then steps are to be followed by growth in grace and knowledge of the Lord; by a constant striving after perfection until we do become epistles of Christ, known as such, and read by all men. Then we shall have put on Christ; then have we begun to live in Him. It is just as necessary now that we abide in Him.

How dependent the branch is upon the vine for life, foliage, and fruit! But 'tis no more so than are we spiritual branches upon the True Vine for soul, life, and development and eternal glory.

By abiding in Christ is meant: drawing our inspiration from His wisdom, promises and holiness continuously. Obeying Him. Making Him our daily trust and everlasting hope.

Here is a marvelous overture Christ makes to us. It almost transcends our powers of belief. All of earth's surgeons, chemists, millionaires, literateurs, armies and navies combined could not secure for us such a priceless boon: "If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you!"

A little fellow explained his tumbling out of bed by saying he went to sleep too near the edge.

Many who were once in the church, and were abiding in Christ, but who are now away from Christ and out in the world, may attribute their present peril to their going to sleep too near the edge of the church.

Christ called them to be virtuous, husbandmen, soldiers of the cross. But they did not go far into the vineyard or the field till they gave themselves over to luxurious spiritual idleness terminating in a profound slumber that is apparently the sleep of death. They did not follow the waving plume of their Great Commander far into the realms of conquest till they ignobly fell back among the camp followers.

They are not abiding in Christ today; they are without God and without hope in the world.

Perhaps Jesus looking out of the window saw the fires of the vine dressers gleaming brightly on the dark hillsides. That may have suggested these awfully significant words: If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

From the chalice of purple pascal wine—the fruit of the vine—He may have re-

ceived the suggestion embodied in the sentence, "Herein is my Father glorified, that ye bear much fruit." How greatly will the Father glorify the man who glorifies Him! It is exchanging an apple for an orchard; a flower for a conservatory; a pebble for a pearl of great price.

Now, this glorious fruitage is only possible to those who abide in Christ. Paul inventories this fruitage as follows: The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance.

Christ and the Apostles place great stress on the necessity of abiding in Christ.

I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected.—Paul.

Fear not the things which thou art about to suffer: behold the devil is about to cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.—John
Geo. L. Snively.

Jacksonville, Ill.

CONDITIONS OF CHRISTIAN GROWTH.*

(In Two Articles—Article II.)

Unfolding the Divine Word in its many beauties and helps, we find prayer instituted as a means of growth in divine life. Our Lord taught His disciples to pray. Matt. 6:9. The Apostles taught the Church to pray without ceasing; to pray always with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance; to come boldly to the throne of grace, that they might obtain mercy and find grace to help in every time of need. Eph. 6:18, Heb. 4:16.

The Kingdom of Christ began in a prayer meeting, and the early disciples continued steadfastly in prayers. Acts 1:14, 2:42. All great onward movements of the Church have started in prayer. "Pray ye the Lord of the harvest that He may send forth laborers into His harvest." Matt. 9:38.

Paul, the greatest of Christian leaders, began his service praying and over and over again appealed to the churches, "Brethren, pray for us, that the Word of the Lord may have free course and be glorified." 2 Thess. 3:1. Luther, who broke the spell of ages and gave the church its mightiest impetus since the days of the Apostles, was a man of obstinate pleading with God. The prayers of John Knox were feared by Mary, Queen of Scots, more than the army of 10,000 men. Whitefield, Payson, Wesley, Judson, Livingston were all giants of the closet. As the church prays, the church grows. As the Christian communes with God, he becomes like God. As men and women frequent the banqueting house of the Lord evening, morning, and at noon, they become healthy, vigorous, aggressive, strong in the Lord and in the power of His might. Growth in piety and in power are not possible without the spirit of grace and of supplication. Prayer is the hand of God's child laying hold of the hand of his Father, lifting himself and being lifted into a serener atmosphere of happier fellowship and of nobler achievement.

Another means of growth is public wor-

*Jno. 15: 1-10. June 17.

*Bethany C. E. Reading Courses.

ship. Meditation, prayer, education in the Holy Scriptures, self-examination, communion with saints, are all helpful agencies of God's grace, brought to bear upon the soul as the sunshine and the dews of heaven upon tender and growing plants. The Holy Spirit through Paul counseled the Corinthians concerning the order of worship when they "came together in the church" and exhorted the Hebrews "not to forsake the assembling of themselves together." I. Cor. 11:18, Heb. 10:15.

Here the Church publicly confesses the name of Christ, sets forth her faith in His resurrection, and proclaims His gospel for the conversion of the world. Here the ignorant and vicious are instructed and warned, and the sorrowing are comforted. Here the Holy Spirit diffuses His sanctifying influence, and gives foretaste of the deep and hallowed pleasures of eternity. Here intercessions and thanksgivings are made for all public and private interests, and the principles of morality and religion which preserve society from decay, are published to all men. Here the obligations of state, neighborhood, family and individual life are enforced; barriers between rich and poor are broken down, and the vital interests of piety, benevolence and patriotism are inculcated. What has so great a tendency to quicken faith, promote zeal, enliven devotion, elevate morals, build up men and men and little children in the likeness of Jesus Christ, and thus to advance the growth of the Kingdom of God?

F. D. Power, Director.

(Continued in next issue.)

CIVIC PROBLEMS.

American Anti-Saloon League.

"Righteousness exalteth a nation."

The fifth national convention of the American Anti-Saloon League has just been held in Chicago. It was thoroughly representative. More than thirty states had delegates present. The reports of the workers showed remarkable progress against the saloon. The motto of the League is: "The Saloon Must Go," and the saloon is going.

The first anti-saloon league was formed in the District of Columbia in June, 1893. At that time there were more than 1,100 saloons in the nation's capital. By systematic effort the number has been reduced to 641 and year by year the number grows smaller. The League is a federation of churches, other religious bodies and temperance organizations which send delegates to it.

The plan worked so well in Washington that a little more than four years ago the leading workers in the District of Columbia invited other bodies in favor of the principles of the movement to send delegates to a convention to be held under their auspices. The American Anti-Saloon League was the outgrowth of that convocation. Since that time annual conventions have been held in Washington, Columbus, Cleveland and Chicago. It is probable that before another year passes all the states and territories will have state leagues, with many subordinate federated bodies. Civic righteousness is desired by all who regard the duties of citizenship and hence the Anti-Saloon League is striving to educate the public conscience and to impress upon the citizens of the land that the responsibility rests primarily upon their shoulders. The Supreme Court of the United States says that "Citizens are the members of the political commu-

nity to which they belong. They are the people who compose the community, and who in their associated capacity, have established, or submitted themselves to the dominion of, a government for the promotion of their general welfare, and the protection of their individual as well as their collective rights. The same judicial body has said "By common consent the liquor traffic is freighted with peril to the general welfare." It is evident that no man can live up to the standard of citizenship and be worthy of that relation who is engaged in the business.

To attain ultimate success in the struggle against the liquor traffic three things must concur. 1. Public sentiment must be strongly enough developed and the public conscience sufficiently disciplined to control the legislative will which is the law-making power. Constant agitation is requisite. "Eternal vigilance is the price of success." The citizen must be brought face to face with the facts. His duty and obligation to himself, to his family, to the community, to the state and nation, and to his God must be made plain. He must understand that "a good name is rather to be chosen than great riches, and loving favor than silver and gold;" and that "The purest treasure these mortal times afford is spotless reputation." 2. Public sentiment when so developed must crystallize in proper legal enactment which shall mirror the public conscience and which shall command both the respect and confidence of all law abiding citizens. 3. Public sentiment must be strong enough to compel the enforcement of the laws so enacted by the executive officials who are charged with that duty. If it were otherwise the enactment would likely be unenforced and be a barrier to more efficient and expedient legislation.

The American Anti-Saloon League stands for the restriction, suppression, destruction, extermination, abolition and prohibition of the American saloon by all legitimate means and it should have the sympathy and earnest co-operation of all citizens of the Great Republic.

Andrew Wilson.



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CORRESPONDENCE.

ILLINOIS NOTES.

Since C. C. Redgrave began his ministry with the Maroa church twenty-five have been added to the membership. He is now recovering from a serious sickness.

E. W. Brickert, Sullivan, is having a steady ingathering of new members and the new church will be dedicated July 8.

The Marshall county rally will be held at Varna June 10. Our evangelist is there now in a fine meeting.

In the removal of R. B. Havener from Mechanicsburg to Missouri we lose a strong and faithful preacher and a good friend to state missions.

I can point a Christian physician to a good practice if he can show me that he is active and faithful.

G. L. Peters, minister at Taylorville, called a meeting of the county at that place. There was a good attendance and the program was full of interest. The county was organized with John Augur as president and W. R. Calloway vice president. Miss Anna Barbre was chosen secretary and J. N. Showalter treasurer. This county has a good missionary field. Miss Barbre was nominated a candidate for county superintendent of schools by the democratic party recently.

Fill out the statistical blank at once and return to your district secretary or the count will be imperfect.

Recently I made visits to the churches at Camp Point, Mt. Sterling, Cooperstown, Versailles, Chapin, Winchester, White Hall and Palmyra and a cordial welcome greeted me at all points.

Do not neglect your district convention but give it the benefit of your presence.
Stanford. J. Fred Jones, Sec.

STANFORD, ILL.

Is a beautiful little village of some six hundred, lying in a most beautiful rolling prairie, all in a high state of cultivation. The per centation of beautiful homes is very large. The street crossings are of solid stone, as also are many private walks. They have one lone policeman, who also cuts weeds, repairs side walks, and runs the pumping station. The citizens are bright, intelligent and up to date. After the above, it is hardly necessary to say that the saloon has no place in Stanford. To the readers of the Century, Stanford is important as being the home of State Secretary J. Fred Jones. If our secretary practices what he preaches, his home church should be a model for the Illinois churches. And so it is. They have a membership of 250. They were apportioned \$50 for state work this year. They have paid \$90. They pay about \$500 a year for missions. The last day of 1899, their house of worship went up in smoke. They are now erecting a brick church on the old site, modern in all its appointments. The cornerstone will soon be laid by the bishop of the "Corn Belt," J. H. Gilliland. Their pastor, Fred E. Hagin, is under appointment for Japan. He and family expect to start early in August. I had the pleasure of meeting the secretary at his home. This chance is said to be rare.

Bloomington.

Geo. W. Nance.

TENNESSEE.

For the past few months I have been preaching once a month for the church at Saltville, Va. We have here some members who are very active. But there is

need for some good, active, consecrated young preacher to take the work regular and make Saltville his home. The population of the town is about 1,500 or 2,000, a very large per cent of which are young and middle-aged men. Most of these are not Christians and are not in the habit of attending church. Bro. Charles Woodward will stay at Milligan for the summer school. He will preach at several points in the meantime.

G. A. Watson, one of the graduating class of Milligan College, will probably take regular work at once. He is an earnest young preacher and well fitted for the work.

Bro. Morton, unless he decides to enter the university the coming year, will also begin preaching. He is an able thinker.

Milligan is anticipating visits from many of her friends and expects to give them the best commencement in her history.

Mr. Jas. S. Thomas will teach at Milligan the coming session in the place of Prof. Jno. V. Thomas, who goes to the A. T. U. of Harriman, Tenn.

Milligan.

Larkin E. Crouch.

NEBRASKA—SECRETARY'S LETTER.

A good convention was had at Craig in No. 4. There are just four preachers in the district, and that they can not occupy thirteen counties is very evident. They are holding the fort, however. This is a rich country, and has a good many good towns where our preaching is not heard. All the money the state board gets in a year could be profitably employed here. Two unoccupied buildings are in the district.

I visited a short time with Bro. Beem at Blair, and found things working in good order. The Bible school has received quite an addition to its numbers from the special effort recently held. A permanent additional enrollment of fifty or more has resulted. They are by this time in full possession of their house, which has been rented to the school district.

Bro. Elmer Ireland will work for the American S. S. Union in Burt county this summer.

The church at Craig has repaired and repapered their house.

Evangelist Harlowe of Parsons, Kan., is in a tent meeting at Walnut Hills, Omaha. We have a church house there, which with some repairs and moving, will be a good church home. The churches of the city and South Omaha are in the work, and the preachers of all of them are harmoniously pushing together, which is a most hopeful sign. A preliminary city mission union was organized and a permanent form will be given to it. The outlook in the churches is most hopeful.

Bro. S. A. Kopp preaches at Bancroft part of the time. Bro. Shoemaker gives part time to Oliver's Grove. His residence is Belden.

South Omaha Bible school will join the Special Evangelist Army. They are also looking toward capturing the state banner. This is given for the school giving the largest per cent above the apportionment.

No. 6 will hold convention at Ulysses, June 12, 14. You are invited.

C. R. Skinner is doing a little pioneer work in Frontier county.

Bro. F. S. White has located at Exeter and Bluevale. A. W. Henry has resigned the work at Geneva, and is giving half

time to Nora. The material is on the ground at the latter place for a new house. This is the direct result of Bro. Schell's splendid work there last winter. May we have more preachers to go out and do missionary work. Bro. Schell is a busy pastor, and none too strong physically, but he took time to do this much needed work at a time when the board could not furnish a man for the place.

The meeting at Aurora was gathering strength when last heard from. Confessions were beginning. This will be a great meeting we hope. Atwood and wife will hold meetings at Table Rock, Blair and other places.

Preliminary steps have been taken to procure rates to the state meeting. The fare to Kansas City will very likely be one and a third fare for those within 200 miles, and one fare plus two dollars for those beyond that.

Those who desire tents at the state meeting should write me.

The program is forming, and has the prospects of being a great one.

Z. T. Sweeney, Indiana's great pulpit orator and lecturer, delivered the class lecture at David City last week. He delighted his audience for an hour and forty minutes. It was a treat.

W. A. Baldwin.

OHIO NOTES.

The state convention is passed. Few conventions in the history of our Ohio Christian Missionary society have reached any larger success. The report of the year created enthusiasm on the part of all who were in attendance. On the role of honor there were more than 280 churches that had contributed to Ohio missions. The total receipts of the year were \$13,734.43. The convention passed a resolution making the standard for the coming year \$15,000. With the increased enthusiasm for Ohio missions that is manifest on every hand, we shall doubtless be able to reach this amount. While Ohio has been doing excellently within its borders no state in our Union has done so much for redeeming the world. The past year the churches of this state have raised for the various departments of the missionary cause outside of Ohio a total of \$62,122.41, and for all mission work \$78,602.29.

Funds are already coming in for the work of the new year and the outlook is very hopeful.

Quite a number of pastors have changed their locations recently.

L. A. Warren has taken a new work at Orchard street and Rossford, Toledo.

W. H. Applegate has accepted a call to Greenwich.

Bowman Hostettler has taken a work at Mt. Oreb and Bedford.

J. G. Slayer began work with the High Street Church, Akron, on April 1 and is already making a marked success.

J. W. Kerns has changed from the Broad Street Church, Akron, to Steubenville.

J. W. Gorrell has moved from New Philadelphia to East Liverpool and Walter Mansell has located at Salem.

W. R. Moffett has closed his labors at Sandy Lake, Pa., and located at Belle Centre.

We shall be ready to announce the dates of the fall district convention next week and are confident that this series of conventions will be the largest and most enthusiastic in years.

Work on the material for the Ohio Day offering has already begun and it will not be long before we shall be agitating this matter strongly. We shall put forth a mighty effort for the greatest collection ever gathered for Ohio missions on Sunday, November 4.

Let all our churches and pastors begin to get ready for it.

S. H. Bartlett, Cor. Sec.
Cleveland, Ohio.

MARYLAND DELEWARE AND DISTRICT OF COLUMBIA.

Our brethren from Maryland and the District of Columbia took an active part in the conference of the eastern states at Hagerstown. We had a beautiful fellowship with the brethren from the other states. The hospitality of the Hagerstown saints was delightful. Bro. Cave wants us to say he has the best church we ever saw. We ministers of other churches don't like to make discrimination, but it is a grand church.

There was a determined spirit in the convention to evangelize the over-ripe East. Think of 26,000,000 people on this Atlantic slope! There is a great field on the Pacific coast, but New York city has more people than all the state of California—700 miles from north to south.

The sentiment was also present that one of our needs for evangelizing the East is a school. We are acting on the principle that all things come to those who wait, and watch opportunity, and seize it by the forelock when it comes. We are interested in our present schools, but they are not reaching the young people here that we want to reach.

A camp meeting was announced, from the 6th to 20th of July. It is to be held at New Franklin, Pa., on the Western Maryland railroad. Bro. Edmund Walton of Le Moyne, Pa., has the management of it, and he has experience in that line.

You will hear about our summer encampment at the sea side later on.

There were a number of fine addresses. Prof. J. W. McGarvey delighted us with his rich stores of knowledge of The Word. C. A. Young well represented our younger teachers. L. A. Cutler rightly slaughtered the liquor business. He is like some of the rest of us thick-skulled people who can't understand why our C. E. topics is asking How to kill the liquor traffic.

How is it made?

We recently had a meeting at Joppa. W. S. Hoyer preached a week and L. R. Thomas of Washington a week. There were eight baptized, one restored. Bro. Thomas has been attending the College of Elocution in Washington. He is a good preacher and we hope to keep him in the East. Bro. Hoyer is entering on his 18th year at Beaver Creek. This fact speaks more than eulogies. His motto in preaching is to instruct, to entertain, and to move.

J. A. Hopkins.
Clayton, Md.

MARYLAND.

We have enjoyed a delightful series of meetings at this place. Bernard P. Smith of Charlottesville, Va., came to our assistance. Five accessions have been gained, and the church has been really edified. Prior to our meetings, two persons were added to the saved. Yesterday Mr. Mahlon Newcomer and son, Howard, made the good confession and were baptized. Last evening we began a meeting at Ringgold, a village beautifully situated in the Cum-

berland valley. W. J. Wright will join me this week. Here we have a mission of promise. We hope soon to begin a new work at Fairfield, near Gettysburg. Beaver Creek. W. S. Hoyer.

CHARLOTTESVILLE LETTER.

First of all let me congratulate The Century upon winning the fair daughter of the East—The Christian Tribune. We of the East loved The Tribune, but we also, with those of every other section, appreciate the sweet spirit of The Century. We can all now enjoy the best of both in the one. We appreciate The Tribune none the less because she has changed her name, but, for her sake, we love and work for The Century all the more. God bless the united work under the one name that His kingdom may be extended and His name glorified.

I have been at home only a few days from Beaver Creek, Md., where I assisted Bro. W. S. Hoyer in a meeting of sixteen days' duration. There were but five additions to the membership, but we hope that other permanent good was done. Bro. Hoyer is a man of God and ministers to an excellent people. They are thrifty and stable and are doing a good work. There are many young people whose very presence is an inspiration to the pastor. Both young and old were kind and sociable and made my stay among them most pleasant. They have good homes and do not forget to entertain the stranger. Bro. Hoyer has been at Beaver Creek for 17 years, and, in a quiet way, has done a great work. He has baptized hundreds of people, many of whom have gone elsewhere and are staunch Disciples. He has the love and confidence of the entire community and the future of his work is full of promise. He is now in a meeting with W. J. Wright at Ringgold, Md., a mission point.

The university session is just closing and some of our workers are leaving us. Bro. C. A. Young, his wife, and daughter Helen, left today for a trip of three months in Europe. We shall miss them very much, for they have been a great help to the church during the year. We wish them a pleasant, profitable trip and a safe return.

Bro. F. A. Hodge and wife have gone to Clifton Forge. Bro. Hodge is pastor and his wife will be a splendid assistant.

Brothers O. L. Huffman and J. S. Adkisson who have been especially helpful to us in our song service, will be away during the summer. We are glad both will return and we assure them now of a cordial welcome.

Bro. O. B. Sears and wife will remain here through the summer. Bro. Sears can rarely be with us, but Sister Sears is one of our best workers.

By the time this appears we shall have with us some of the Endeavorers of the Staunton district, who meet here in convention June 7-8. Quite a good program has been prepared and we hope great good will result.

The marriage of Miss Josephine Norris to Dr. H. W. Porter of Louisa, Va., is announced for the evening of June 6. We regret to lose Miss Norris for she is not only an admirable young woman whose presence will be missed, but she is our best organist and we shall feel her loss keenly. However, our best wishes go with the young couple that they may be happy and useful in the service of God.

Bernard P. Smith.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both Home of Swamp-Root, sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.



THE HOME OFFERING.

Comparative statement of receipts to the American Christian Missionary Society for the month of May.

Churches	\$10,602.36	\$11,614.76	\$1,012.40
C. E. S.	146.01	45.17	100.84
S. S.	105.80	84.94	20.86
L. A. S.	8.00	40.20	32.20
C. W. B. M. .	2.00		2.00
Individuals ..	769.18	604.75	164.43
Annuity	600.00	1,000.00	400.00
Others	141.07	155.00	13.93

Total\$12,374.42 \$13,544.82 \$1,170.40

Remit all money for Home Missions to Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.



To Repair Broken Articles use

Major's Cement

Remember MAJOR'S RUBBER CEMENT, MAJOR'S LEATHER CEMENT.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hingham, Q.

Largest Foundry on Earth making **CHURCH BELLS & CHIMES & PEALS**. Purest copper and tin only. Terms, etc., free. **McSHANE BELL FOUNDRY, Baltimore, Md.**

BLUE GRASS CLIPPINGS.

There are 435 Christian Endeavor societies in Kentucky with a membership of 16,000.

C. L. Garrison of Eminence has been in a successful meeting with the church in Bagdad, Shelby county.

A district C. W. B. M. convention will be held at Owenton, Thursday, July 12.

C. E. Powell, formerly of Ocala, Fla., has accepted a call for half time at Burgin. We are glad to welcome him back to Kentucky.

The south Kentucky convention met last week with the church in Morganfield. It was well attended, and proved to be a very profitable meeting.

President B. C. Hagerman of Hamilton College will sail from New York on the 9th inst. for a trip abroad.

Profs. Milton Elliott, Jr., and Herbert Martin have been elected assistants in the Normal College of Kentucky University. They are both graduates of that institution.

We regret exceedingly to hear of the ill health of E. L. Powell of Louisville. He has been granted a vacation of three months, and is now in Asheville, N. C., for rest.

Prof. S. M. Jefferson, dean of the Bible Seminary at Berkley, California, has been elected to succeed Prof. J. C. Keith in the chair of philosophy in Kentucky University.

Jno. E. Pounds, editor of the "King's Business," Cleveland, Ohio, delivered the commencement address of Hamilton College, Lexington, on May 30. The baccalaureate sermon was preached by J. H. Garrison of St. Louis. Both addresses were very highly spoken of by all who heard them.

The commencement exercises of Madison Institute, Richmond, were held last week and were enjoyable. Six young ladies received diplomas of graduation. Addresses were made during the week by J. H. Garrison of St. Louis, Mo.; B. A. Jenkins of Indianapolis, Ind., and F. M. Tinder of Carlisle, Ky. Under the wise management of Miss Alice Lloyd, and with its excellent faculty and thorough course of study, Madison Institute has become one of the leading institutions for the education of young ladies in the south.

The corner-stone of the new church at Cynthiana has been laid. Addresses were made by local ministers, and under the corner-stone was placed a box containing a short sketch of the church, with names of all ministers of the church since its organization, signatures of the members of the congregation, a list of the officers and copies of local newspapers. When completed this will be one of the handsomest church buildings in Kentucky.

Mark Collis of the Broadway Church, Lexington, is assisting the minister, J. A. Holton, in a meeting with the New Union Church, Woodford county. Prof. Leonard Daugherty is leader of song. We look for good results.

What? The state convention.

Where? At Carlisle.

When? August 21-23, 1900.

You are invited!

H. N. Rentree of Jeffersonton delivered the baccalaureate sermon before the students of the Central Normal College, Waddy, Ky., on last Sunday night.

Mrs. J. B. Skinner, widow of the late president of Hamilton College, Lexington,

and who, since her husband's death has been a member of the faculty of that institution, has been elected principal of the college at North Middletown, Ky. The trustees are to be congratulated upon being able to secure her services. She has our very best wishes for success in her new duties.

Geo. W. Kemper.

Midway, Ky.

KENTUCKY UNIVERSITY COMMENCEMENT.

The closing exercises of the current session of the College of Liberal Arts, the College of the Bible and the Normal College will be held in Morrison Chapel, in Lexington, from the 6th to 14th of June, and are as follows:

College of Liberal Arts.

June 6, 8 p. m.—Exhibition of the Althea Society.

June 7, 8 p. m.—Exhibition of the Cornelia Society.

June 9, 8 p. m.—Exhibition of the Periclean Society.

June 12, 8 p. m.—Exhibition of the Cecropian Society.

June 13, 10 a. m.—Class Day Exercises of Graduating Class.

June 14, 10 a. m.—Commencement.

College of the Bible.

June 8, 8 p. m.—Exhibition of the Philothean Society.

June 11, 8 p. m.—Exhibition of the Phileusebian Society.

June 12, 10 a. m.—Commencement.

The Baccalaureate Sermon will be preached on Sunday, June 10, at 8 p. m.

The annual meeting of the board of trustees of the College of the Bible occurs on Monday, June 11, at 2 p. m., and that of the board of curators of Kentucky University on Wednesday, June 13, at 10 a. m.

The Alumni Society holds its annual banquet on Wednesday evening, June 13.

The commencement of the medical department will be held in Louisville on June 28.

Graduates and all other friends of the university are cordially invited to attend the exercises.

G. W. K.

COMMENCEMENT AT BETHANY COLLEGE

Bethany, W. Va., June 17-21.

On Sunday, June 17, at 11 a. m. the baccalaureate sermon will be delivered by President Burriss A. Jenkins of the University of Indianapolis. At 8 p. m. President Kersey will deliver the annual address to the Y. M. C. A.

"From Sumter to Appomattox" is the title of a play to be given by the students in the department of elocution on Monday evening.

Tuesday evening the Neotrophian Literary society will give its annual entertainment.

Class day will be Wednesday afternoon, and in the evening the department of music, under direction of Prof. Jean Moos, will give a music recital in Commencement hall.

Commencement proper will be Thursday at 10 a. m., followed in the afternoon by the annual meeting of the Alumnus association, and in the evening by the entertainment of the American Literary Institute.

Arrangements have been made for several ball games during the week.

We hope to welcome to all these exer-

cises in large numbers the patrons, former students and other friends of the college.

H. Newton Miller, Secy. Faculty.

JACKSONVILLE, FLA.

June 1st.—About the happiest man in the city of Jacksonville and in the state of Florida today is our Brother J. T. Boone. The reason for this is that we have had Brother S. M. Martin with us again in a meeting. Those who have had Brother Martin with them know what kind of preaching we have had. This last meeting was the greatest ever held in this city, though only two weeks' duration. The meeting was held in the Opera House under the auspices of the First Christian church. Large crowds attended every night and last Sunday night the immense Opera House would not hold the crowds and many had to be turned away. There were fifty additions in the thirteen days of the meeting. The meeting was followed on Monday night, the 25th, by one of Brother Martin's entertainments, which was voted by all the most successful of its kind ever held in this city of a similar character. The Christian church of this city is very proud of Brother Martin and he has won a place in the esteem of the people of Jacksonville that cannot be occupied by anybody but himself. At the same time he has been very faithful to the word and has tried to prevent as much as possible people joining the church alone on his account.

Under the able leadership of Brother J. T. Boone the First Christian church of Jacksonville is forging ahead. It has nearly quadrupled its membership in the past two years. It has outgrown its church building, until the building is not large enough to take care of the Sunday school. The Sunday school is the best in the state of any Protestant body. During the meeting the school met at the church on Sunday morning and marched in a body to the Opera House, to the astonishment of the town. People outside of the church have been loud in their praise. We need a church—must have it—do not know just how, but it is the Lord's work and we believe that there will be a way provided and we are going to do our best to do it.

Rufus A. Bussell.

CHINA LETTER.

Chu Cheo Christian Mission has been enjoying a genuine revival. Eighty persons have recently been added to the church. In some cases it has meant loss of this world's goods. In other cases social ostracism. In all it meant a bold stand. Pray for them.

Within the walls of this ancient city a new faith is taking deep root. The energies of Christian life and character are making a deep impression in hundreds of homes. More than twenty Christian farmers are giving voluntary testimony in the villages. We are much encouraged. We pray the \$200,000 line may be reached because it means more reinforcements for the front. Pray, give and send.

W. R. Hunt.

Wanted—500 Christian families to move to the coast country of Texas. Land very productive. Markets fine. Climate excellent. Prices cheap. Terms easy.

W. S. Broadhurst & Co.,

217½ D Belden ave., Chicago, Ill.
203 Klam Bldg., Houston, Texas.

FIELD NOTES.
CUBA.

No. 7 Tenth street, Vedado, Havana, May 28, 1900.—I have not enjoyed seeing a copy of the Christian Century since coming to Havana, and should like to see it, as a regular visitor. With your efficient and beloved editor, the Century should be one of our foremost papers. May God bless your efforts to put forth a messenger to our brotherhood that shall add much to extending His kingdom.

We had 44 at Lord's Day school yesterday. Our work is hopeful so long as we take our Master into account, with His promises. We shall have a baptism next Lord's Day, and perhaps more than one. Our only girl, and oldest child, Maurine, 9 years old, will be buried with her Lord in baptism. Have already had five baptisms. More anon.—Lowell C. McPherson.

ILLINOIS.

Watseka, June 4.—Two more added here yesterday, both by letter. Bro. Muckley Sundayed with us recently and stirred our hearts with his businesslike, earnest message. Over \$300 was secured in pledges during the day for the church extension movement.—Benj. S. Ferrall.

Jacksonville, June 1, 1900.—A husband and wife with their grown son and daughter came to us from the Baptists last Lord's Day. One adult made the good confession.—Geo. L. Snively, Pastor.

Gerlaw, June 4.—We have just closed a very successful meeting with fourteen additions. Bro. T. W. Cottingham of Kansas City, Mo., evangelist. All departments strengthened.—Harry E. Tucker, Pastor.

INDIANA.

New Berry, May 30.—Ten persons were recently added at Royal Centre, Ind., eight baptized and two by letter. Three were baptized at Odon, Ind., not reported.

I am in a short meeting here, and after filling lecture dates at Bloomfield, Ind., Windsor, Ill., and Columbus and Ashland, Ohio, I will begin a meeting at Halifax, N. S., June 17.—A. Martin, Muncie, Ind.

IOWA.

Perry, June 4.—The brethren, especially of Iowa, will be rejoiced to know that the work at Perry starts off most auspiciously. Last night one young lady made the good confession and two others united with the church upon their statement, making six additions since we began our work here a month ago. The membership is very much enthused and all feel that we are on the threshold of larger things in our Zion. We are carrying quite a heavy debt but it is largely provided for in good subscriptions and we hope to have it entirely removed before many months. We have the largest and most beautiful church as well as the most commodious auditorium in the city and we are very proud of it, and justly. A large field has been opened up to us here and with the loyal support of the church of which we are fully assured and the blessing of the Father, we hope to accomplish much in this portion of the Lord's vineyard.—Roy Caldwell.

Davenport, June 4.—Yesterday was a happy day with the Davenport disciples. It was Children's Day in the Sunday

LEARN TO TALK WELL.

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

ED AMHERST OTT, Lecturer, Author, Dean.

school and the attendance reached high-water mark at the morning Sunday school hour. Then Chaplain H. P. Williams was with us and preached in the morning, an interesting sermon. The Children's Day Cantata was given in the evening before an audience which overflowed seats and aisles and filled all space for standing. The offerings were \$24.53.—C. C. Davis.

MISSOURI.

Columbia, June 1.—One restored at Olivet Church and three added to Lydia Church, one by obedience, one by letter, and one by Statement during the month of May.—W. S. St. Clair.

NEBRASKA.

Fairfield, May 28, 1900.—Two hundred moves on nicely with bright future.—E. W. Yown.

OHIO.

Minerva, Ohio, June 1.—Sixty-three persons have been added to the fellowship of this church during the past year under the pastor's labors, 44 upon confession and from other religious bodies, and 19 by letter and statement. Nine of these have been reported through the columns of your journal.—Guy Hoover.

Carthage, Ohio, May 31.—On Sunday night a young girl made the good confession. We met Monday night for baptism, when two boys from the "Coming Men's Fraternity" made confession. Tuesday night there were three more of the boys; Wednesday night two more of them. Our special work with the boys is bearing fruit. The end is not yet.—Chas M. Fillmore.

Minevra, June 4.—Yesterday was observed as a missionary rally day by our Sunday school here; 250 were in attendance; offering \$126.82.—Guy Hoover.

STATE OF OHIO, CITY OF TOLEDO, ss.

LEAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON.

Notary, Public.
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

IT'S WORTH YOUR WHILE....

to investigate the difference between our prices and those of agents and dealers for the same grade of work.

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No. 471—Single Strap Harness. 171 with nickel trimmings \$35.50. As good as sells for \$65.00 more.

through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make 175 styles of vehicles and 65 styles of harness and ship anywhere for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles.

ELKHART CARRIAGE & HARNESS MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana,



No. 101—Buggy, with leather quarter top. Price with shafts, \$53.00. Guaranteed as good as others, sell for \$25 more than our price.

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The Overland Limited

California and Oregon in 3 days
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THE BEST OF EVERYTHING

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Good, Timely Advice :::

No one who by any possibility will attend the

National Convention
of the Christian Church

Should fail to write to the undersigned and be advised in detail how expeditiously and with what comparative cheapness they can go to

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Next October

Special Transportation Arrangements,
Special Rates Fast Time, Best of Equipment.

GEO. J. CHARLTON,
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CHRISTIAN WOMANHOOD.

Helen E. Moses.

THE SONG OF THE WOMEN.

(Written for the Lady Dufferin Fund for Medical Aid to the Women of India.)

How shall she know the worship we would do her!

The walls are high, and she is very far.
How shall the women's message reach unto her

Above the tumult of the packed bazaar?
Free wind of March against the lattice blowing.

Bear thou our thanks, lest she depart unknowing.

Go forth across the fields we may not roam in;

Go forth beyond the trees that rim the city,

To whatsoever fair place she hath her home in,

Who dowered us with wealth of love and pity;

Out of our shadow pass and seek her, singing.

"I have no gifts but love alone for bringing."

Say that we be a feeble folk who greet her,

But old in grief, and very wise in tears;
Say that we, being desolate, entreat her

That she forget us not in after years;
For we have seen the light, and it were grievous

To dim that dawning if our lady leave us.

By life that ebb'd with none to staunch the failing.

By love's sad harvest garnered in the spring.

When love in ignorance wept unavailing
O'er young buds dead before their blossoming;

By all the gray owl watched, the pale moon viewed,

In past grim years, declare our gratitude!

By hands uplifted to the gods that hear not,

By gifts that found no favor in their sight,

By faces bent above the babe that stirred not,

By nameless horrors of the stifling night,

By ills foredone, by peace, her toils discover,

Bid earth be good beneath and heaven above her.

Go forth, O wind, our message on thy wings,

And they shall hear thee pass and bid thee speed—

In reed-roofed hut, or white-walled home of kings—

Who have been helped by her in their need,

All spring shall give thee fragrance, and the wheat

Shall be a tasseled floor cloth to thy feet.

Haste, for our hearts are with thee; take no rest,

Loud-voiced ambassador, from sea to sea.

Proclaim the blessing, manifold, confest,
Of those in darkness, by her hand set free;

Then very softly to her presence move,
And whisper, "Lady, lo, they know and love!"
—Rudyard Kipling.

WOMAN IN MISSION FIELDS.

A woman's hospital is to be established in Vellore, India, by the Woman's Board of the Reformed Presbyterian Church. This Board has received a gift of \$10,000 from Mr. Robert Schell of New York which is to be applied toward the erection of the building. It will be known as the "Mary Tabor Schell Hospital."

The young women of the Missionary circles of the Methodist Church are planning for missionary circulating libraries.

The missionaries of the Christian Woman's Board of Missions in Bilaspur, India, are erecting another orphanage dormitory that they may give work to famine sufferers and may have a place for the permanent shelter of famine orphans.

In Mahoba, India, the mission station of the Christian Woman's Board of Missions opened by Miss Mary Grabel and Miss Adelaide Gail Frost, in 1895, there is now a church with 76 members.

The missionaries of the Christian Woman's Board of Missions in Monterey, Mexico, have found twelve members of the church in that city who are willing and ready to unite with them in establishing the cause of Christ in Monterey.

The Kentucky mountain mission school of the Christian Woman's Board of Missions at Hazel Green is closing an unusually prosperous year. One hundred and fifty pupils have been enrolled.

The leading Christian newspapers of India are commenting very favorably on the purpose of the Christian Woman's Board of Missions to do Bible work among the university students of Calcutta.

The executors of the estate of Eliza L. Mills of Braddock, Pa., have paid the Christian Woman's Board of Missions the sum of \$4,900 to establish the Eliza L. Mills fund.

The Christian Woman's Board of Missions has united with the Board of Church Extension and the American Christian Missionary Society in assisting the churches in Toledo, Ohio; Huntington, W. Va.; Fort Wayne, Ind., and Tyler, Texas, to save their church property.

Bishop Lightfoot of the Church of England urges his people to pay more attention to woman's work in missions, saying it is folly for the church to try to do her work with only one arm.

Miss Anna Stone, sister of Dr. Mary Stone of Vin Klang, China (who is well known to many of us through her work in Ann Arbor), is now in this country being educated. She is at Folts Institute, New York, a missionary training school of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Pundito Ramabal expects before this year closes to have one thousand widows in her home. Her work for the child widows of India commands the respect and sympathy of the Christian world.

Louise Manning Hodgkins, the bright, charming and accomplished editor of the Woman's Missionary Friend, is making a tour of the stations of the Woman's Foreign Missionary Society of the M. E. Church.

Mrs. Isabella Bird Bishop, the world traveler, has placed us under added obligations to her by giving us another of her

delightful books of travel, "The Yangtze Valley and Beyond." Her discriminating mind, her remarkable powers of observation and her ready adaptability, which wins for her views of people and homes denied to many, makes her books of travel of permanent value. Women who are interested in missions will find Mrs. Bishop's books of great use to them in the study of mission fields and problems. She is enthusiastic in her admiration of medical missions and has visited nearly fifty medical institutions among heathen people. In this volume she pays a beautiful tribute to the missionaries of China who, after knowing the vice, the hideous repulsiveness of life in the inland cities of China, after a period of rest, return to China knowing the life to which they come.

The annual meeting of the Indiana Federation of Clubs opened in Lafayette, Ind., May 23. During the last nine months much work has been done through traveling libraries. W. E. Henry in making the report concerning this work said: "On August 26, just nine months ago, the first traveling library went out, and by September 30, all of the twenty general libraries were out. On November 2 were added six study libraries, of which subject I wish to speak more fully later. On January 17 twenty additional general libraries were ready for circulation, and by February 10 all were in circulation. In twenty-three days the twenty libraries were out. We have twenty more general libraries almost ready for circulation, and money enough still unexpended to purchase about ten more, thus making in all, ready for circulation by September, 1900, seventy general libraries and twenty study libraries; in all, ninety libraries. Of our forty general libraries, twenty-five are still in the field, and of the following statistics, a part are estimates based upon the experience of libraries so far returned. We have had twenty in circulation nine months and twenty for only four months, or forty on an average of six and one-half months. So far our libraries have gone to fifty-two centers, in thirty-four of the ninety-two counties, and we have made eighty-three loans; that is equal to eighty-three libraries, each loaned once. In the eighty-three loans of libraries we have sent out 3,242 volumes. Our record cards, which have not been well kept, and are therefore underestimated, show that of the 3,242 volumes sent out, 2,020 have been borrowed from the libraries, many of them each many times. These records further show that there have been circulated 5,904 volumes, or otherwise stated of the 3,242 volumes accessible to the people, 2,020 volumes were read 5,904 times."

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in midsummer.

Rest and Health to Mother and Child.

MRS. WINSLLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

IN MEMORIAM.

"I am the resurrection and the life; he that believeth on Me, though he die, yet he shall live, and whosoever liveth and believeth on Me shall never die."

BELL—Daisy Deane Bell was born on Feb. 12, 1879, and fell asleep in Jesus, April 28, 1900. At the tender age of 11 she chose Jesus as her Savior and was a faithful member of His church at Unionville, Orange county, Va., throughout her short life. All who knew this noble Christian girl loved her, and though we will sadly miss seeing that modest, pure face here on earth, yet her influence will ever be helpful to us and we are living hoping to meet her with all the redeemed ones in glory. R. B.

Sister Roxana Estep Rist, wife of Bro. John Rist of the church at Dayton, Wash., passed quietly from this earth life to the life beyond on Thursday afternoon, May 24, rejoicing in a triumphant faith. She was very familiarly acquainted with the Campbells, and the early history of the restoration movement. She was a niece of Walter Scott, and a loyal disciple of the Master. She rests from her labors and her works follow her. In the disposition of her temporal affairs she bequeathed \$300 to the Eugene Divinity School of Oregon, \$500 to the state work of the state of Washington, \$200 to the church at Dayton, \$300 to the general missionary society and \$300 to the national board of the C. W. B. M. The church mourns the loss of one dearly beloved, while comforting the bereaved family "by the comfort wherewith we ourselves are comforted of God," "With her to live was Christ, to die was gain."

W. W. Pew, Pastor.

Clarence C. Crocker, youngest son of J. M. Croker, minister of the Christian Church at Lafayette, Iowa, was born in Audubon county, Iowa, at Exira, on the 12th day of February, 1879. In the autumn of 1892 he obeyed the Gospel of Christ whom he followed with unwavering loyalty to the end. A stranger to the vices that curse the world. Thorough and diligent as a teacher, he was inspired with an unflagging zeal for the welfare and progress of every pupil under his care. In the moments of his delirium he was with his school, hearing recitations and making corrections and suggestions.

On one occasion, he seemed unusually weary and exhausted, he said to his father, who was watching over him, "Pa, I wish you would dismiss the school for me."

His sickness was excruciating in the severity of his suffering. And, yet no word of irreverent complaint escaped his parched lips. Near the close of the struggle, he broke forth in a feeble voice, "Let Him come in, let Him come in, let the dear Savior come in." In the arms of his broken-hearted father he fell asleep in Jesus, May 22, 1900. Aged 21 years three months and ten days.

Funeral services were held at Lafayette, Iowa, May 24, Eld. D. L. Dunkleberger, of Marion, conducting services.

"Farewell, conflicting hopes and fears,
Where light and shade alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell."
These thoughts filled our mind as we

watched the fading away of Mother Booze's life. Her life, the span of a century, covering in its lapse the greatest historical events of the world's history. Born with the dying echoes from the battles of 1812, matured in the principles of Christian America, nursing amidst the blasts of the rebellion the hopes of freedom and a continuing faith in our nation's cause and Christ's reform, the aged mother and sister, released from other trying scenes, placed her head in the arms of Peace in eternal sleep. The story of her life is long, yet with the steadiness of Christian purpose Mrs. Booze united with Christ in childhood. Though beginning so young in her Christian life, for nearly seventy years she was true and faithful to her trust. Her life was no dream, but a period of useful toil. She leaves a family of sons and daughters—useful and most highly respected men and women.

One of her daughters—Mrs. H. D. Miller—is a member of the Christian Church in Jewell. In their home the tired mother spent her four last years. Her husband, Jacob Booze, died in 1871.

Mary H. Brown was born in Canton, Ohio, in 1819, and was married to Jacob Booze in 1845. They removed to Iowa the same year, where he died. She then home has been since then. The sympathy and friendship of many friends have been extended to the relatives left behind.

"An angel's arm can't snatch her from the grave;
Legions of angels can't confine her there."

The God of heaven has lifted her to the heights of the home above.

Jewell, Kan. E. N. Phillips.

Another Pioneer Gone.—Philander Green was born in Canfield, Mahoning county, Ohio, July 21, 1811, and died at the home of his son, F. M. Green, in Strove, Ohio, April 18, 1900. Two sons survive him, A. W. Green of Alliance, and F. M. Green, widely and favorably known as a minister and author.

Philander Green began preaching in 1842, and spent his time in faithful services many years in northern Ohio. He was not what the world would call a great preacher, but he labored at a time when

faithful, and often unrequited services, were highly appreciated, and very necessary to the establishment of the cause of primitive Christianity. He belonged to a class of men who were distinguished for steadfastness of conviction, and fearlessness in the presentation of what they believed. The churches of northeastern Ohio have not forgotten the pioneer preachers—the Campbells, the Greens, the Haydens, the Ewatts, Scott, Jones, Bentley, Moss, Henry and a score of others less prominent, but eminently successful in planting and fostering churches.

Eighty-nine years goes back to the beginning of this movement to restore primitive Christianity. During the life-time of Philander Green the Disciples of Christ have multiplied to a million, and the old sectarian spirit, that made the occasion for this union movement, is rapidly disappearing.

Eighty-nine years goes back of nearly all the missionary organizations of today, and back of all the great material progress of this great country; back of the steamboat, the railroad, the telegraph, the electric light and the electric motor and the daily press. The next eighty-nine years may not add so many things to minister to material prosperity and comfort, but may we not hope that the coming century will use all those to the best advantage in promoting man's highest good, and specially the salvation of the soul.

The funeral of Philander Green was largely attended. His son, F. M. Green, preached the sermon at his father's request. W. J. Crum, the pastor at Stowe; Bro. Hoffman, the pastor at Kent, and the writer also joined in the services. His body was buried by his beloved wife, who had preceded him twelve years to the promised land. His son said of him:

"As a man the tooth of slander never gnawed his name; as a Christian his faith never faltered; his friendships were not hastily made, but when made they were lasting as the hills. He watched the dial of the church's progress with anxiety, and calmly and patiently waited for his last day on earth, when faith would change to sight, and hope to glad fruition."

R. Mount.



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Just where it will chance to go.
It may pierce the breast of your dearest friend,

Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act,
Just what the result will be;

But with every deed you are sowing a seed,

Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do

In bringing you hate or love;
For thoughts are things, and their airy wings

Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back

Whatever went out from your mind.
—Ella Wheeler Wilcox.

HOW LITTLE THINGS DO HARM.

Life is made up of little things. J. R. Miller once said:

Oftentimes it is little faults, little carelessness in conduct, little blemishes in character, the "no harms" that make even fairly good people almost useless, so far as their influence goes.

There was a great lighthouse out at sea. One night the men lighted the lamps, as usual. Some time afterward they saw that there appeared no light upon the water where ordinarily there was a bright lane of beams. They examined their lamps—they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by because the light had been obscured by the insects.

Here is the lesson: The lamp may be burning brightly in your soul or in mine; but little faults—pride, ugly temper, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other things—may so cloud our lives as to obscure the image of God in our souls. Perhaps some soul has been lost because your lamp does not shine out with a clear light. We counsel you, young people, to be good, beautiful in character, faithful in all duties—careful not in the smallest way to dim the luster of God's grace within.

"THAT'S MY BOY."

"I remember," said Dr. Fowler, "standing by the surging billows, all one weary day, and watching for hours a father struggling beyond in the breakers for the life of his son. They came slowly toward

they came the waves turned over the the shore on a piece of wreck, and as piece of float and they were lost to view. Presently we saw the father come to the surface and clamber alone to the wreck, and then saw him plunge off into the waves, and thought he was gone; but in a moment he came back again, bringing his boy. Presently they struck another wave, and over they went; and again repeated the process. Again they went over, and again the father rescued his son. By and by, as they swung nearer the land, they caught on a snag just out beyond where we could reach them, and for a little time the waves went over them till we saw the boy in the father's arms, hanging down in helplessness, and knew they must be saved soon or be lost. I shall never forget the gaze of that father. As we drew him from the devouring waves, still clinging to his son, he said, 'That's my boy! that's my boy!' And so I have thought, in hours of darkness, when the billows roll over me, the great Father reaching down to me, and taking hold of me, crying, 'That's my boy!' and I know I am safe."

HELPING THE MINISTER.

"One thing helped very much while I was preaching today," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to hear and understand every word I said. She was a great help to me."

Think of that, little ones, and when you go to church, fix your eyes on the minister and try to understand what he says, for he is speaking to you as well as to grown-up people. He is telling about the Lord Jesus, who loves the little ones.—*Ram's Horn.*

UNFINISHED.

The day has ended and the sun has set,
Unfinished is the task I planned to do;
I sit and ponder o'er with deep regret
The golden sunlight vanished from my view.

And thus full oft, at last, when life doth close,

And toil is ended for the restless feet,
And for the busy hands the long repose,
The cherished work of life is incomplete.

O Thou, who knoweth all from sun to sun,

From birthday morning to death's evening chill,

Look on Thy children, with their tasks undone,

In loving kindness and forgive them still.

FOR FATHER AND MOTHER.

Do not—mother at your housework, father in your study—do not be always "too busy." The little heart wants an outlet, the upraised rosebud wants a kiss, the little hearts have something to tell you, a little grief to bring, a small joy, a game of play expected now and then. Ah! beware. These requirements will cease, if it be too often. "Now run away, dear, father is busy." "Don't be troublesome, dear, mother must do her work."

Of course there must be checks sometimes; of course over-indulgence is worst

unkindness. But be not, as a rule, repellent, unsympathetic; they will go elsewhere after a while with their little confidence, their little wants, their little losses, their little griefs and joys, their little winning ways, with the refreshment of their pure, delightful being. Perhaps you will be sorry then—then, when the mischief is done—sorry when the new toy is no longer, as a matter of course, brought first to the "father" to see; when the toddling feet seek elsewhere than to "mother" for drying of tears, when the patter of the unsteady feet always passes your door. Ah, you will be sorry then that you were so foolish; sorry that you scared the birds away.—*The Quiver.*

A dear little boy was very sick for many days. Once he opened his blue eyes and said, "I want to say my prayers." Then he folded his little hands and said, "Thou, God, seest me." This word of God was in his heart, and it gave him comfort and light in this time of pain and sickness.

VERY MUCH RUN DOWN, is only too often the complaint we hear daily on our streets. This is a fast age, an age which wears out the machinery too quickly. Be careful. Repair while there is time. This is what Mr. E. J. Neilson, in Phelan, Minn., did. He relates it as follows: "I had suffered from chronic rheumatism for fifteen years and had never been able to find either a doctor or medicine which would do me any good. I was so weak and tired that I was unable to work, my stomach was in a deplorable condition and I was unable to enjoy the daintiest meal, no matter how temptingly it was set before me. A great change took place after I had used Dr. Peter's Blood Vitalizer for a period of three weeks. My joints, before stiff and painful, are now the reverse, my appetite returned, the headaches with which I was troubled owing to the condition of my stomach have disappeared and I feel now about as active as in my best days. I am willing to testify under oath to the truth of the above."

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AT CHURCH.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

—Maltbie D. Babcock.

FIVE MINUTES' SERMON.

By Peter Ainslie.

Be not drunk with wine, wherein is excess, but be filled with the spirit.—Eph. 5: 18.

This text is a call for spiritual intoxication. Human life strikes about midway between good and bad, so that when one is filled with wine he goes into all kinds of badness, and, on the other hand, when one is filled with the Holy Spirit he does all kinds of goodness. Then our only safety is to thirst after righteousness and seek for a spirit filled life. It is this that binds us to immortality. The Holy Spirit is now on his temporal mission, and we are under his ministry. Once it was said of him: "The Holy Spirit is not yet," just as it was said of the Christ before He was Born of Mary, but both the son and the Spirit were long before their incarnation, for they were in the beginning and wrought with God. They touched human life through all ages and in the blazing furnace the Son of God walked with the three Hebrews as one walks through a field of wheat. But at Bethlehem the son became incarnated and Jesus is born. He walks up to the cross and dies for our justification and brings up from the dead life and immortality. Then at Jerusalem the Spirit became incarnated and from the day of Pentecost till now he has been abiding in human flesh. He is our sanctification. His twofold mission is to witness for Jesus Christ and to comfort the believer. Jesus revealed the Father: "He that hath seen me hath seen the Father," The Holy Spirit reveals the Son: "The Spirit shall not speak of Himself; but whatsoever He hearth that shall He speak, and He will show you things to come. He shall glorify me." When Jesus was on earth he said: "He that hath an ear let him hear;" but after His ascension He said: "He that hath an ear, let him hear what the Spirit saith." The Spirit speaks to us through the Scriptures and in such loving, burning words that it is no wonder that He "convicteth the world in respect of sin, and of righteousness and of judgment;" and our rejection of His testimony is an eternal insult and sends us to the judgment with the impossibility of pardon. We must have the Holy Spirit in order to be saved, for "if a man bore not the Spirit of Christ he is none of His," and "if the spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." It is the crown of conversion and human life becomes beautiful as it becomes filled with the Spirit. Then crowd your mind with the words of the Spirit and they shall make your heart sweet like an earthen vessel that has been kept filled with rose leaves. Let that royal personality decorate your heart and so live that your life shall be the expression of the divine beauty that is within you.

Our Father, we thank Thee for the gift

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of the Holy Spirit, and we pray that Thy grace may enable us never to grieve this royal guest, for Jesus' sake. Amen.

*This is the golden text for the Sunday school lesson next Sunday: Lesson, Mark vi., 14: 29.

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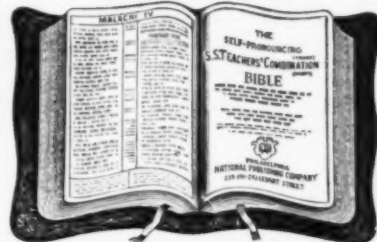
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